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FIRST JUSTINIAN F. RWEYEMAMU PRIZE
AWARDED TO APAC, A NETWORK OF YOUNG AFRICAN MEDIA WOMEN

The first Justinian F. Rweyemamu Prize of Sfr. 10'000 has been awarded, on the occasion of the fifth anniversary of the death of the young Tanzanian economist, to the African Media Women Association (Association des professionnelles africaines de la communication, APAC) for its contribution to enlarging the knowledge base needed for Africa's development. APAC, a network of some 220 young women journalists from 18 French-speaking countries of Africa, established in 1984, is working towards a greater and more genuine presence of women in Africa's medias; a better reflection in the media of women's participation in development; the exchange of experiences among African women; and another information on, by and for African women. The award will be remitted to APAC Chairperson, Béatrice Damiba of Burkina Faso and APAC Executive Secretary, Eugénie Rokhaya Aw of Senegal.

Justinian F. Rweyemamu (1942-1982), economist, mathematician and philosopher, scholar and practitioner of development, was Professor at the University of Dar es Salaam, Dean of its Faculty of Social Sciences, Permanent Secretary of the Planning Ministry and Personal Assistant to President Julius Nyerere.

Internationally recognized, he was a member of the United Nations Committee for Development Planning, worked for the Brandt Commission and for the United Nations Director General for Development and International Cooperation. He was Chairman of CODESRIA, member of the Committee of the Third World Forum and a founding member of IFDA.


(continued on page 12)
Any critique of economic life is difficult to begin, especially if the object of the critique is economy itself, not just its various forms. The market-place has so dominated our lives that we imagine its processes to be natural law, and especially in the 80's, not to live according to that law, not to be in some way "entrepreneurial", even in the non-profit world, is to be aberrant, backward.

Yet one has only to look at the surface of our industrialized and industrializing societies to see that things go wrong when we try to place everything within the confines of economy - when it becomes of higher social value to pay someone to care for children rather than care for them within families and communities; when placing older persons in a nursing home where professionals will look after them is urged by a higher "moral" imperative than that which whispers, "keep her with us"; when we can no longer offer extended hospitality to friends without charging rent. We cannot even think about another way of being haltingly beginning to describe it as "non-economic". How can we speak about that which is not governed by economy, we who "invest" ourselves in marriages, need "ownership" of the processes in committees, "spend" our time?

Within these few pages are reflections on another way of being and its relation to economy. They are not like those cast evenly by the moon on a pond, but like those tossed by the sun on the sea, points that flash together without being tightly bound. They are here to open up other vistas, not to prove.

Why is it important to try to confront economy on a turf other than its own? Why is it important to confront it at all, rather than to embrace it or at least accept it, and try to improve it? Is not increased participation in economy the only salvation for an increasingly hungry and violent world? My response seems simple and trivial next to this immensity, yet it is central and crucial. The ways in which we have permitted economy to shape us and our world kills beauty - the social beauty of diversity in human community.
and culture, the natural beauty of forest and commons, even the terrible beauty of death and rebirth. There have been many who have seen it, cried out about it, or analyzed it while keeping their distance. In this space it is only possible to pause along some of the trails they have laid.

The critique of development

These reflections stem in part from the mirror Veronika Bennholdt-Thomsen and others have held up to modern development and its effect on women. Briefly, her hypothesis is that women in the North and South alike are finding themselves in increasingly miserable situations, not because of the continuation of archaic patriarchal institutions, but as the result of modern development itself. Historically, men and women cooperated in sustaining the household which was not divided into the "public" sphere of work outside the home for pay, and the "private" sphere of unpaid domestic work. As men began producing for the marketplace instead of for subsistence, the heavier burden of unpaid subsistence work fell on women. Now, as women are being forced to work for a salary as well as with the further penetration of the cash economy, they are left with the unpaid work and the less lucrative, and more difficult niches of the cash economy: the double burden. When the sexual division of labor is defined by greater or lesser access to money, women, from the outset, are found to be inferior.

Bennholdt-Thomsen views this as the result of capitalist development, as it undoubtedly is. Yet I see it slightly differently, as the penetration of visible, monetarized relations of many kinds into spaces which were formerly extremely diverse and visible only to those within them. This can happen in a socialist system as easily, if not more so, than within capitalism.

In my own work, I have been looking at this relation as it exists in the industrialized world in the social services of the welfare state. In a pamphlet entitled, Care and Welfare at the Crossroads, the Swedish Secretariat for Future Studies wrote that professionalization in the "process initiated when a task is transferred from unpaid to paid work". In the Third World, these are currently tasks of production for subsistence. In the industrialized world, they are the acts of care, formerly those most deeply embedded in family and community.

Gender is important in any discussion of the social welfare system because women outnumber men as both "providers" and "consumers" of social services. It is no coincidence that many of the tasks now subsumed within the social welfare system are those formerly carried out by women, from midwifery to washing the dead. Because female activity in the Western context has been traditionally involved so much in
these spheres, it is not surprising that when the market captures them, women are still the majority of those who participate in them. Presented with a vacuum where the bonds they nourished and benefited from once flourished, women are thrust into the social welfare system as "recipients" of institutionalized giving and as "providers" of systemic care. The implicit absence of value in their work is evidenced in two ways. First, it is assumed that the way in which they had done it previously was inferior to the way in which it could be done by professionals. Second, these "professionals", the bulk of whom are women in all but the highest positions, are poorly paid. Lewis Hyde, author of The Gift: Imagination and the Erotic Life of Property, refers to this work as gift labor:

Female tasks - social work and soul work - cannot be undertaken on a pure cost-benefit basis because their products are not commodities, nor things we easily price or willingly alienate. Furthermore, those who assume these labors automatically inhibit their ability to "sell themselves" at the moment they answer their calling. Gift labor requires the kind of emotional or spiritual commitment that precludes its own marketing... Any portion of gift labor in a job will tend to pull it out of the market and make it a less lucrative - and a "female" profession.

The problem with the critique of development, be it related to the industrialized or industrializing world is that, to read it, one must wear economic glasses. The other realm or way of being is only viewed as a condition prior to the invasion of economy - and economy keeps the center stage, defining the nature of what went before in photographically negative terms to its own positive. There is another search for a way to describe this realm with its own history, under another name.

The gift

There is something singularly offensive about offering to pay for a gift. In the moment of decision, whether to pay or whether to receive, one decides something important about the nature of the bond, or lack of it, with the other. If I offer to pay my mother for a dress she has made for me, I rob her, and the dress, of the meaning she wanted to convey with fabric and time.

There have been many who have been fascinated by the notion of the gift as a possible way out of economic analysis and thinking, or as an interesting concept. Lewis Hyde, quoted above, explored it as a way to explain the place of the artist in society, and Natalie Davis, social historian at Princeton University, is tracing its presence through European history. I also began my explorations of social welfare with the concept of "gift economy".
The point of departure for any investigation of the gift is the work of Marcel Mauss whose *Essai sur le don* at the turn of the century established the gift as a category and field of research. Yet Mauss’ work does not begin to lead us to an image of life without economy – rather it attempts to find the foundation for economy as we know it in what he called primitive or archaic societies. In using the categories of "gift" and "economy", we remain in the Mauss trap, unable to see that which is not economic.

From the outset, Mauss was enmeshed in an economic understanding of "gift". Nephew and disciple of Emile Durkheim, he was one of those who first staked out the landscape of economic sociology, writing at the outset,

> We intend in this book to isolate one important set of phenomena: namely, prestations which are in theory voluntary, disinterested and spontaneous, but are in fact obligatory and interested. The form usually taken is that of the gift generously offered; but the accompanying behavior is formal pretence and social deception, while the transaction itself is based on obligation and economic self-interest. We shall note the various principles behind this necessary form of exchange (which is nothing less than the division of labor itself), but we shall confine our detailed study to the enquiry: in primitive or archaic types of society, what is the principle whereby the gift received has to be repaid? What force is there in the thing given which compels the recipient to make a return?"

What are the assumptions behind Mauss’ investigations? He assumes, first of all, that the offer of gifts is part of an exchange, one which is based on "obligation and economic self-interest" and one which is "necessary", being no less than the "division of labor itself". He also assumes that there is a force in the thing which compels the recipient to make a return, a theory which was the object of a studious critique by Marshall Sahlins and others based on Mauss’ misinterpretation of a Maori tradition, a critique we cannot explore here. Because Mauss was never able to leave the assumptions of economy out of his thinking, his notion of "gift" being inextricably linked with his idea of exchange, he wrongly applied an economic concept to societies without economy as we know it. Mauss' "gift" is pure economic justification, in spite of his feeling that modern economy is a sorry "improvement" on the rich and colorful traditions he labeled gift exchange.

In light of this difficulty, I propose to leave the concept of gift and to postulate a completely different way to look at what has been gathered together under its name, using the relation between oral expression and the written word as metaphor.

Let us imagine for a moment that what moved among the Trobriand Islanders, among the Maori, among the Hindus that...
Mauss studied without leaving Paris, were not gifts. What were they? Can we, with our economically bent minds, really know? Perhaps there is another way of talking about what happens in potlatch and in the Kula ring. Can we imagine that giving something to someone else, in whatever form, was not a form of exchange, but like oral speech, a way of saying something?

In this case, words might play a small part, the majority of the message being "spoken" with location, dress, time of day or year, who gives something to whom, and the thing given. Let us imagine that within every culture, this way of speaking in some way supports and nourishes the identity of the people within it, with infinitely diverse messages to those outside and to those within. Let us also assume that that which is given is in itself secondary, not a "necessary form of exchange" nor "the division of labor". Where will this lead us?

First of all, it points immediately to the impossibility of a broad category labeled "gift". Second, it leads into the possibility of diversity, away from the narrowness imposed by economic inevitability. This way of speaking has the same relation to economy that orality has to written text. It is not inevitable that a people develop written text to correspond to what they say: yet in the world which has been captured by literacy, it becomes incumbent upon those who do not write to learn how, and upon those who speak in tongues for which there is no alphabet, to invent one or to learn another "language" that can be written. Similarly, in a world which is increasingly "economized", it is necessary for those literally invested in it to bring those who "give", who are "behind" or "underdeveloped" within the fold, assuming the inevitability of the marketplace as the inevitability of print is assumed.

What are the implications of this way of thinking for the present, especially related to "women's development"? If we look at women as "economic" illiterates, we will see what they have done in the past as "pre-economic" activity, assuming that they are simply underdeveloped beings who have not yet entered the inevitability of economic life. Our task then is to "capacitate" them, and if we are sensitive people who want to believe that they really know how to do something, we will look for the things that they are doing now that can be made "economically viable". We will "start where they are", with the things they make or do for their families and teach them how to be "entrepreneurial", that is, to think economically. Within a group of women who formerly took turns watching each others' children, we will train one to become a professional daycare provider, to whom the others will pay part of the wages, the earning of which provided the impetus to put the child in daycare in the first place. Women in a Mexican village will begin raising their
chickens to sell instead of keeping them to feed their families. We will feel good because these women had been underdeveloped, both socially and personally, but now they have the opportunity, through the economy, to reach their potential.

It is as difficult for us to remove ourselves from the logic of development as it was for Mauss to free himself from the logic of economy. In July I visited a remote community in the state of Oaxaca, Mexico, a community in which television sets sit covered on tables because there is no reception and to which the first road had just been completed. Fifty women had written a letter to the office requesting assistance in generating a sewing cooperative. We sat in the assembly hall after the men had left and talked.

"We need a sewing cooperative", they said, "because the young women have to leave to work in the tomato fields and in the canning factories in the north. We want a sewing cooperative so that they can stay here and work." Like the men, the women are apparently being forced into a migratory work pattern. So we began to think about the alternatives, local economic development, because of course, they needed money. "Where will you sell your clothes?" we asked them. "In the city." "And where do you buy your clothes?" "In the city." "Wouldn't it be possible to make clothes to sell to the women in the five communities surrounding yours?" Given the critique of development, we are aware that it is a good thing to think about the local economy before the global one. "How many of you know how to sew?" "One, but she is away today." "Can she teach the rest of you?" ("capacitación") "Are you sure you really want to sew if you don't know how?"

Perhaps we were asking the wrong questions on that warm afternoon in the assembly hall. Beyond the obvious, "what were we doing there", others emerge. "What did they need money for" appears to be a silly question, because everyone needs it. But perhaps some of the things on which they are spending money can be acquired in other ways. Perhaps selling clothes to women in the other communities would upset some balance completely invisible to us. Perhaps the women were having to work to pay the costs of the men's "development". In that community, the men had bought a tractor for which they were millions of pesos behind in payment, and which was sitting idle. The major part of their own land was too steep for its use, and their plan to rent it to neighboring communities was thwarted by the lack of roads. In another Mexican village, the men had applied for a loan to buy the women a mill to grind corn because grinding by hand takes time and "the women are needed for work in the fields". That night, as Doña Virginia ground corn already partially milled, people wondered about the loss of the ability to make tortillas completely by hand.
That which is beyond development, beyond economy, different from gift, is unapproachable with questions emanating from ideas formed within the above context. It is something distinct.

The space within

Thirty spokes shape the wheel's hub;
It is the center that makes it useful.
Shape clay into a vessel;
It is the space within that makes it useful.
Cut doors and window for a room;
It is the holes which make it useful.
Therefore profit comes from what is there;
Usefulness from what is not there.

_Lao Tsu_

The linguist hears spoken sounds and sees open sky waiting to be framed by the window of written text. The economist watches things he calls "gifts" moving freely and hopes for the supporting struts of money and exchange to make an economy that will flow smoothly. Many of those who have been concerned about the preservation of open spaces have tried to reach them by criticising the development of the window, the vessel. One cannot reach the space within with wood, with clay, with language, with alternative conceptions of economy.

The space within is itself, something apart. There is danger in trying to use a nail to pierce it, a plank to build a bridge across it, and to assume that in some way one has touched it. One can inhale the breeze that blows through it, and exhale, adding one's breath to the movement of the wind. To attempt to make visible that which is seen, institutional that which is informal, valuable that which is priceless, profitable that which is useful, and structured that which is related is to shrink the space within, destroying its beauty and its usefulness.

What happens in the space within cannot be simply described as "gift" or "non-economic life". Yet if we think of it as something which has had a historic relation to economy, without being subsumed in it, we will be close to the truth. The market, and secondly money, were created as means to deal with the stranger, those not within the family, the tribe, household or village. Different rules were in effect for these relations with the outside than those which governed the space within, however diversely this has been defined in different cultures. Within these realms, men and women had discrete and often equally important spheres, that of the man not always economic nor that of the woman always and solely domestic. Men as well as women maintained the
space within, not only through subsistence work but through other things as well.

There are some things, even in industrialized societies, which do not, cannot, and should not "pay for themselves." Things like fiesta, faith, child rearing, mourning and celebration are those which nourish the community and the people in it. If the market economy is based on the assumption of scarcity, the space within and its activities are shaped by the faith in the cornucopia. The market economy is structured to contend with the physical world, the finite. Its accountability is to quantity, which is measurable. The space within, on the other hand, is concerned with the spiritual, emotional, the social, and is the realm where real care and creation of social bonds is found. The accountability of the space within is to quality, which can only be experienced.

The history of the movement from producing for subsistence to producing for the market parallels the shrinking of the useful, but not profitable, space within; but the two are distinct. Beneath the basic analysis of the change from subsistence activity to production for the market is the implicit assumption that people do what they do only to provide for their survival. Therefore, when people abandon their religious practices, their communal forms of governance, and a host of other customs, they do so because they no longer have survival value. But there is another possibility - that as economy invades subsistence activities, it captures and transforms customs and social relations, turning them with new ideology to the service of the new form of production, unless they are vigorously defended.

The invasion of the space within by economy has several interesting characteristics. First, because the space within is visible only to those who participate in it, it is invisible to the logic of economy - yet the activities that were carried out within it become universally visible when they are captured and professionalized. Something new is apparently created out of nothing, yet the consequences for the space within remain invisible in themselves, their effects being interpreted in the market economy as the need for new services to fix social disruption.

Second, based as it is on abundance, the space within carries much more of the activity and work of a society than can perhaps be imagined. The crisis of both the welfare state and the industrializing societies is that of an economy based on scarcity which tries to absorb and manage a world based on abundance. It is the dilemma of the large fish, who after swallowing an apparently smaller one, realizes in horror that the "little one" is actually much larger than himself (if less visible) and therefore utterly indigestible. The market economy cannot function if it attempts
to perform the work of the space within using the measures of scarcity, i.e. cash. The money literally cannot stretch around it. In our technological societies, we have acted as if we can, and now that the true size of the beast becomes apparent, we scream for fiscal reform and cutbacks in social services. In the Third World, women are the ones trying to stretch themselves around the double burden, men's entrance into the economy having proven insufficient to provide the cash necessary in the newly economized context. Women can hardly be expected to succeed where they failed, under the circumstances.

The implication of the "economization" of life is that the space within shrinks. The stranger enters the house and becomes its core. Television, electricity, and the road mark the trail by which the people were carried off from the space within to that outside - without leaving home.

A balance?

What if, instead of assuming the inevitability of economy and development, and therefore the inevitability of the need to "capacitate" women to take their places in it, we look at things slightly differently? What if we imagine that the point is not to arrange the space within to fit the economy, but to defend a kind of relationship between the two that supports both and damages neither?

On Saturday and Sunday afternoons in Mexico City, half a million people flock to the markets of Tepito, a "popular" urban neighborhood near the center of the city. Tepito promotes its reputation as a center for smuggled goods, a tough neighborhood that can defend itself from the inside out, with its own justice for thieves analogous to tarring and feathering, and an orientation to city government that recognizes the threat of the wrecking ball and has resolved to halt it. Here in Tepito, the men appear to be the leaders of the myriad of organizations which cooperate, without coordination, around the religious hub of the community - but most will admit that a group of women exercises the real leadership of the community, planning the strategy and calling the shots. This they do from their vending stalls in the marketplace and from their "vecindades", clusters of up to forty housing units constructed around a central courtyard, the patio. In Tepito, "the body is the home of the soul, the house is the home of the body, and the patio is the home of the people". Everything moves from this lateral "space within" outward into the marketplace which physically rings the vecindades. What is important here is that Tepiteños are firmly within the economy, there being no sharper vendors than those of Tepito. Yet they have succeeded in forging a relation between economy and their space within which ensures that the marketplace feeds the stomach but doesn't replace the heart.
In Tepito, men and women actively support both the space within and economic life. Through the process of development in other places, men have become increasingly "economized", leaving women alone to maintain the space within. As women become "economized", the space within is left to fend for itself, to die or to become "economized" itself. What are the Yuppie home, the Yuppie community if not places where everything is paid for, from child care to mental health to cooking "à la microwave"? Worse, public policies have systematically eliminated possibilities for a fusion of the space within and economy, closer to the hearth. The consumer protection movement, with the intent of protecting people from the irresponsibilities of corporate industry, resulted in the outlawing of many of the means of subsistence still available to families and communities in the US during the Great Depression, especially those employed by women: home beauty parlors, boarding houses and the like.

If we allow ourselves to see the space within, to hear the wind blowing through it, instead of imagining it invisible and silent, we will see what women, and until recently men, have been doing when not engaged in "economic" labor. For too long we have been looking at the window and not at the view. Women are now at the center of the vista, but increasingly by necessity and misguided policy, they are being nailed into the framework, a position from which escape requires heroic effort.

(continued from page 2)

The Dag Hammarskjöld Foundation and the Tanzania Publishing House are jointly publishing a memorial volume, edited by Ann Mattis, an IFDA fellow, offering a selection of J.F. Rweyemamu's writings.

* * *

The Prize has been established by four international institutions with which Justinian F. Rweyemamu was closely associated: CODESRIA, the Dag Hammarskjöld Foundation, IFDA and the Third World Forum. More than 50 of his friends and colleagues have also contributed to the Fund which finances the Prize. The purpose of the Prize is to perpetuate his memory and to stimulate young Africans to follow his example in placing their talent at the service of their people.

The Award Committee is chaired by Amir Jamal, a member of Board of the Dag Hammarskjöld Foundation, and includes Ismail-Sabri Abdalla, chairperson of the Third World Forum; Marie-Angelique Savané, chairperson of the Association of African Women for Research and Development (AAWORD); the Executive Secretary of CODESRIA; and Marc Nerfin, President of IFDA.
DISGUISED EMPLOYMENT:
THE CASE OF FEMALE FAMILY LABOR IN AGRICULTURE AND
SMALL SCALE MANUFACTURING IN THIRD WORLD COUNTRIES

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Abstract: A large part of unreported female employment takes place at
home in the agricultural and artisanal sectors in the Third World where
the female, beside domestic duties, produces marketable goods which are
sold by the males of the family. For rural family females with special
skills, this type of employment also brings the dowry system, where dow-
ry is received by the patriarch of family when the female gets married.
This 'disguised employment' of female family members has to be changed
to one of open employment where the benefits of production accrue to the
female and bring her some degree of financial independence.

L'EMPLOI DEGUISE DANS LE TIERS MONDE: LE CAS DU TRAVAIL
FEMININ DANS L'AGRICULTURE ET L'ARTISANAT

Résumé: Une partie de l'emploi féminin non inclus dans les statistiques
a lieu à domicile dans les secteurs agricole et artisanal du Tiers Monde
où le travail des femmes, outre les tâches domestiques, produit des
biens commercialisables qui sont vendus par les mâles de la famille.
Pour les femmes rurales qualifiées, ce type d'emploi contribue au systè-
me de la dot, celle-ci étant reçue par le patriarche de la famille quand
la jeune fille est mariée. Cet 'emploi déguisé' des membres féminins de
la famille doit faire place à un système d'emploi ouvert dans lequel les
bénéfices de la production reviendraient à la femme, contribuant ainsi
dans une certaine mesure à son indépendance financière.
DISGUISED EMPLOYMENT:
THE CASE OF FEMALE FAMILY LABOR IN AGRICULTURE AND SMALL SCALE MANUFACTURING IN THIRD WORLD COUNTRIES

Free female family labor has been taken for granted under various forms in various economies. The evaluation of housewives' services has been brought to light and debate only in the last two decades for industrialized countries. The cash value of being a cook, driver, cleaner, babysitter, maid, etc., is now regarded as an omission from the Gross National Product accounts where it is realized that when the female works outside the home and pays for these services, the Gross National Product goes up. However, providing these same services at home does not change national accounts and is an omission.

Beside the provision of housewives' services, there is an equally crucial role of women in Third World countries where the female is also in the physical production process of goods and services. Examples of free female labor are abundant in the agricultural sector and small artisanal manufacturing sector in the Third World countries where the female produces the output but has no control over it and the marketing is done by the male patriarch of the family. Free female family labor in the agricultural and the manufacturing sectors in the Third World countries and its relation to the dowry system are discussed below.

Female family labor in the agricultural sector in the Third World

Observations record the role of women in agriculture where the female family members work in the fields during the harvest season as well as carrying on with their household duties. During the off season, they work on producing food-stuffs from produce for home or market consumption. This might take the form of processing grains, drying fruits or vegetables as well as preparing animal products. They also work on handicrafts such as basketry, flatweaves, rugs or embroidery. The marketing of the end product is done by the male patriarch of the household who also has complete control over household finances.

The female contribution to output, productivity and employment in the agriculture sector has been largely ignored. National statistics include female labor if the person has worked with wages at other farms and has been reported as receiving wages. Models of economic development which look at dual sectors of agriculture and industry and examine rural-urban migration fail to take into account the fact
that most of the premigration work in agricultural households are performed by females of the family. Hence, when the males migrate to the urban centers or to other countries, the peasant household production does not suffer due to the presence of female family labor. This has been interpreted in the models as the marginal productivity of labor in agriculture as being zero since total output does not decrease with male migration from the agricultural sector and has been labeled as 'disguised unemployment' in Third World countries. A more correct assessment would be to assign different productivities to females who are in continual home and field production and to males who may be in production during harvest seasons and then spend their time in the tea or coffee houses of the village or the town. While the male labor force may be in 'disguised unemployment' in agriculture, the female family members are in 'disguised employment'.

There has been some discussion in economic development literature as to what happens to the female labor force as a Third World country starts its growth process. Sinha 1/ examined published statistics across countries and found that employment opportunities in agriculture and traditional small scale artisanal cottage industries declined as the country started to industrialize. Since these are the primary sources of female employment, he hypothesized that the industrialization process at first contracted the employment opportunities for females and then at the latter stages, increased the employment of females. The reason was that the modern industrial sector favored men over women at first and rising incomes with industrialization enabled men to take care of the household without the need to supplement income from the females in the family. In the latter stages, as the modern industrial sector grew, the demand for female labor rose and the female labor force increased again. Durand and later Steel 2/ report that even though agricultural female employment decrease during the first stages of modernization, Sinha's hypothesis was not observed in general for the Third World countries.

Again, all available data for these researchers were national statistics on female laborers who worked outside the home and had their wages reported. They do not include the 'disguised employment' portion of the family female labor who


labor who produce marketable output at home. One of the crucial reasons why female employment in official statistics declines in the agricultural sector in the initial stages of industrialization is because the females become a part of 'disguised employment' as males of the household migrate to the urban areas and the females take over the total family production instead of working as seasonal laborers on other farms. Hence, female employment in the real sense may not decrease, it merely changes form and disguises itself from official statistics.

The whole family's immigration to the urban areas is not immediate and can take very long, if ever, after the males have started working as urban laborers. At first urban jobs are thought to be transitory and the purpose is to accumulate some wealth and to return back to the rural areas. There are cases of Turkish workers in Germany who have been there since the 1960's while the rest of the family is still in the village. Again, there are abundant cases of Middle Eastern and Pakistani workers in Saudi Arabia who consider their jobs temporary even after ten years. Back home, with the growing income from the males, the females can now 'afford' to work on the family farms rather than working for wages on other farms and they become part of 'disguised employment'.

**Female family labor in the industrial and artisanal sectors in Third World countries**

When the female works outside of the home in a small scale workshop or in the industrial plant and receives wages and salaries, it is possible to find this data on the total number employed in different sectors in the country through national statistics. In the industrialized sector of the Third World country, we would not expect to find 'disguised employment' of the female.

Small scale and artisanal sectors are another matter. There is growing evidence that most of the output in some sectors is actually provided by the females at home. Most of street peddling of goods such as pickles, home made sandwiches, pastys, pastries, sweets and desserts are prepared at home and then marketed by the males. There are studies which mention the role of female family members in the production of home-brewed beer and food in Africa. In the case of small scale artisanal shops in Turkey, a survey conducted by Cinar, Kaytaz and Evcimen in Bursa, Turkey found that the main reason why small scale producers in the traditional or

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sewing related industries survived was because they relied primarily on the females at home to produce the goods. The patriarch marketed them through the shops with the help of child apprentices (usually sons or relatives). Important examples of these were found in the traditional small-loom textile and towel weavers who found it hard to compete in the market with the output of large, well equipped modern textile mills. Yet the reason they survived in the market year after year was because up to five looms were set up in the kitchen and living room of their homes where the females in the family weaved along with their other duties. This also included daughters of primary school age who were expected to produce after they came home from school. Even in the non-traditional small scale industries such as sports jersey and jogging clothes market which was established around the early nineteen seventies in Turkey and is flourishing due to very strong market demand, most of the goods produced were made by the females of the family on the sewing machines provided at home.

This 'disguised employment' aspect of female family members has important implications for the family as well as the females involved. Whereas the lawfully employed females, whether on a salary/wage basis or whether on a subcontracting, cottage industry basis, have some power over the money they earn and its allocations among the different expenditures, the family employment brings no such power. Because there is no market wage, no fringe benefits or retirement benefits, and most important, because these females have no control over the marketing and sales of the output, they have very little control over the family decisions and finances.

Disguised female employment and the dowry

The female family labor is perceived to be an investment asset or a production input for the family and therefore, their loss through marriage (for daughters, in-lawed widows) is either delayed or compensated by dowry paid to the patriarch. The more skilled the female dependent in marriage age, the higher the dowry received by the male patriarch. Also, in the case of skilled rug weaving female family members in Western Turkey (who start home production from age seven up), marriage is delayed until the girl is in her thirties so that the maximum production can be achieved while she is at home. This is a considerable delay since the average marriage age for females in rural areas is around fourteen to sixteen years of age. The dowry for the father can actually be in five or six figures at the equivalent US dollar exchange rate, especially for silk rug weavers. The father-in-law-to-be willingly pays this amount since the bride is expected to produce well into her fifties (or when her eyesight fails) in the groom's household. In other words, 'disguised employment' of female family members in
this sector leads to females being priced as productive assets and exchanged between patriarchs.

Some of the male migration to urban areas has been specifically to save money for the dowry to be able to afford a wife rather than the purchase of other tangible assets such as land. In this case, the 'skilled wife' is the productive asset on which urban savings of the male will be spent.

Why has this phenomena of 'disguised employment' been ignored in the economic literature? Mostly because the data on this part of production is scarce and can only be made available if surveys are conducted on a family basis rather than a shop or an industrial plan basis. Dowry in most countries is illegal. The governments and the legal system rightly look at this as sale of females which should be stopped at all costs. However, if the household income of the patriarch is considerably reduced with the marriage of the skilled female whose production is valued on the market, the patriarch will ask for compensation for the loss, whether is is legal or not. The dowry system is not observed in cases where the female members of the family are openly employed with wages and salaries in the urban market place.

The solution to the dowry problem is not to make it illegal but to turn disguised employment of females into open employment where the female has control over her own earnings. In that case, since she will take her skills with her wherever she goes, there will be no economic basis for compensating the father with the dowry because the earnings have been accruing directly to the productive agent, not the father. The female will also exercise some power in the decision making of the household she joins. There can be various public incentive systems for making this possible. The females can be encouraged to join pension funds, insurance funds and social security systems while they are productive in production at home with the benefits accruing directly for them.

The public purpose should not necessarily be the eradication of the dowry system per se but to enable family female laborers to get directly benefits from production. In other words, the purpose should be to change 'disguised employment' to one of open employment for women. Control over production earnings will also help bring social emancipation in the long run.
INTERACTIONS OF SOCIAL ACTORS IN SURVIVAL STRATEGIES
THE CASE OF THE URBAN POOR IN LATIN AMERICA

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Abstract: Survival strategies can be defined as the activities carried
on by various social actors, operating in the national space or in a
relatively limited area, with a view to making basic goods and services
available to low-income groups.

This paper aims to review the interactions of different kinds of social
actors (the state and the community in various spaces) in the field of
survival strategies in Latin American cities. Different forms of organi-
sations try to find an answer to their needs in the context of a struc-
tural socio-economic crisis and this paper will examine these possibili-
ties. Who is the leading actor in these social interactions? Is it pos-
sible for the community to develop effective survival strategies without
state intervention? Is it possible and desirable for the state to carry
on long term "aid policies"? What is the degree of efficacity of the
different social actors in this field? To try to answer these questions,
data collected in the context of UNU's Food-Energy Nexus Programme (do-
cumentary and field work) has been analyzed. Most of the available in-
formation used here concerns measures to facilitate access to food and
energy for the urban poor, although shelter is also considered.

The experiences are centred on availability of food (urban agriculture,
linking production to consumption, joint purchases, subsidies for staple
foods, food distribution, community kitchens, etc...); access to energy
(subsidies for cooking fuel, energy-saving measures, self-production,
etc...) and in a lesser measure, shelter (social housing programmes and
self-construction). The first part of the paper analyzes the economic
context of Latin American cities, not as a transitory crisis, but as a
permanent structural imbalance. The second constructs a typology of in-
teractions between different social actors. The third part views the
socio-economic impact of these actions.

It should be pointed out that this paper does not intend to build a
theory on survival strategies, but merely to study the general trends
noted in relatively recent experiences.

*The opinions expressed in this article are strictly personal
INTERACTIONS OF SOCIAL ACTORS IN SURVIVAL STRATEGIES

THE CASE OF THE URBAN POOR IN LATIN AMERICA

I. Survival: Punctual tactics or permanent strategies

The world economy is at present undergoing the longest, deepest and most generalized recession since 1930. Most economists foresee that growth rates and activity levels will remain, at least until 1990, well below those of the 1960s. In Latin America, most countries are suffering from a decrease in revenue because of declining exports and a rise in costs since the price of imports has increased. Such economic problems are further aggravated by internal recession and by the crushing weight of the external debt.

Recession implies an augmentation of absolute poverty. In Chile and Costa Rica, countries that have recently undergone acute economic crises, the proportion of poor people went up in two years (1980-1982) from 12% to 16% for the former and from 17% to 29% for the latter. In Argentina, seven million people can no longer satisfy their basic needs. A UNICEF study illustrates this: "as a consequence of recession, families' real income has decreased, often brutally. In some cases, as in Costa Rica, the decrease has reached 40% in the last few years. In Chile, the fall in people's income in 1982-1983 exceeded 30%". (Cornia, 1984)

Within a context of decreasing global state expenses, social expenses are rapidly falling in most countries. In 1982, Chile spent 8% less on social services than in 1974 (in constant dollars). The comparison is even more striking if we measure per capita expenses, mainly in Chile and Brazil (Cornia, 1984).

In some countries, access to public services has been indirectly reduced by introducing payment systems for services that were previously free (social medicine, school meals, etc.), or by the reduction of subsidies for staple goods. In other countries, the drop in social expenses has caused a quantitative decrease of public services (personnel in schools and hospitals, lack of medicines, etc.).

Moreover, Latin American has been affected since the mid-twenties by an accelerated process of urbanization: in 1975 more than half the population lived in cities, and it is estimated that the proportion will reach 75% by the year 2000. In countries that have a strong urban concentration, at least 60% of the inhabitants of the metropolis live in substandard dwellings. This process is provoking a serious degradation of the urban social and physical environment. The urban poor have become a large majority.
However, for millions of Latin Americans, this crisis is not new: it is merely the aggravation of an existing condition. It is interesting to consider that all the elements of the urban crisis (unemployment, underemployment, lack of services, creation of extremely wealthy sectors in the vicinity of equally poor sectors) have appeared in a period of economic expansion. The economic model that was being applied implies an unequal distribution of income. Latin American cities are divided into a "low city" of producers and a "high city" of consumers, resulting in what has been called "a more or less benign apartheid society" (Sachs, 1985).

Moreover, recession is not transitory: we face a structural crisis extending to the long term. Sunkel (1984) has shown that there is no economic reactivation in sight for Latin America.

The economic protectionism of industrialized countries, the rapid scientific and technological progress in the US, Europe and Japan, the lack of productive foreign investment (and of its redistribution) in Latin America, create a future without reactivation in the medium and probably also in the long term.

Since recession policies mean a cut in public expenses and investments in urban areas, unemployment and underemployment will continue to increase. This implies an exacerbation of marginality and socio-spatial segregation. This phenomenon is already affecting middle-class sectors whose sources of employment and income are being reduced.

Considering the urban poor's growing difficulties in access to basic goods and services, this process of long-term economic imbalance, of "permanent crisis" implies that measures to increase basic goods and services availability out of the "traditional" monetary circuit are not a transitory solution, but more likely a long-term social need, and that the need to implement such measures in a changing socio-political context, like the current one in Latin America, where extreme right-wing dictatorships are being gradually replaced by more liberal democratic systems, necessarily implies important changes in the role that different social actors, and consequently, their interactions, play on the social scene.

II. Social actors and interactors

Through processes that are still not well known, the social evolution which is unwinding in Latin America is leading to the continual concentration of power in the hands of heterogeneous blocks of dominant groups, on the one hand, but also the opening up of new areas of conflict, new forms of protest and innovative ways of solidarity against the multiplicity of subsystems of domination, on the other.
Alongside the traditional agents of social struggle (...), one can also see a to-ing and fro-ing of other social forces at work with disparate - even contradictory - aims, often a mixture of modernisation, defence, protest and emancipation. Although their distinctive features are yet hard to discern, a number of initiatives can be identified that share the common feature of preserving, and even extending to different levels, the decision-making capacities of civil society against the process of power consolidation/concentration (Schiray, Sigal, 1980).

In this context of solidarity social and economic measures, different types of social actors can be distinguished:

a) the state, which operates either in the national space, which is translated into nation-wide actions and/or in the local space, through local state and municipal institutions;

b) the community, a heterogeneous ensemble within which different groups develop their strategies:

- organized groups who structure themselves in order to satisfy the needs of the people they represent. Such citizens' organizations can be grouped in two types:
  - citizens' associations of national reach, including unions, churches, teams of social workers, scientists, technicians, etc.,
  - citizens' organisations of local reach: neighbourhood associations, parent groups, action-oriented research teams, etc.

- primary social networks, which include all small-scale informal groups (families, friends, neighbours, colleagues) that develop cooperative relationships (Razeto, 1984) within which goods and services circulate in terms of sharing, distributing, using or consuming in function of individual or common needs.

The different cases of actions developed by the state and the community have been classified according to a typology established with the help of the following parameters:

- origin of the initiative;

- degree of articulation and participation of the state and the concerned community in the execution of the project;

- degree of openness in the decision-making process in terms of the elaboration and execution of the project;

- origin of the manpower and the operational and technical means to implement the project;

- organisational schemes adopted for the solution of the project.
Starting with the survey of some experiences in food, energy and shelter availability carried out in Latin America in the last 30 years (Finquelievich, 1986), four types of interactions can be singled out:

(1) The "aid model": those in which the community does not participate, except as a passive beneficiary, or in which the participation is reduced to a minimum. In this case, the state implements an "aid policy" using its own resources or foreign aid. The transfer of this aid to the population takes place through the state's own channels (state institutions, political parties in power). There is little or no community participation at decision-making level. Some examples of this type of action are subsidies for cooking fuel in Bogota, the distribution of foreign aid through state food shops in Bolivia, or CONASUPO shops in Mexico, in which the state sells basic goods at lower prices than in the commercial circuit.

(2) The "mixed type model": state with relative community participation. In this case, the interaction between the state and organised groups can result either from state initiatives, or from the state's responses to organized group initiatives. The state's action is partially matched by activity on the part of the community, through citizens' groups, neighbourhood associations, urban social movements, churches, etc... The state contributes its own financial resources and plays the main role in taking the initiative for the project, its reach, running schemes and levels of investment.

This type of project is used by the state for three main reasons: to cope with an acute situation (famine, malnutrition, etc.), to avoid trouble and/or to gain consensus for the social blocks in power. Because of this, there is relatively open discussion with the community, to understand its needs, accept suggestions and engage its cooperation for the implementation of the project.

Efforts on the part of public bodies to adapt to the specific social context can be detected. Often, this results in the choice of resources, technologies and organisational forms better adapted to local conditions. Some examples of this are PAN (National Food Programme) in Argentina and PRO-PAS (Social Aid Programme) in Venezuela. Both combine food distribution through state organisations with a certain degree of public organisation and participation, urban agriculture, consumers' cooperatives, joint food purchases, etc.

(3) The "collaboration model": State to community and vice-versa. Together, the state with its services and economic resources and the community with its manpower, try to arrive at solutions for urban problems. This type of cooperation has been gaining ground in Latin America since the
mid-seventies, giving rise to a form of participatory planning. Solutions to the problems are discussed with the community. In this type of interaction, state and community are fairly balanced and there is quite a large degree of openness in the decision-making process (La Rovere, 1986).

In this type of collaboration, three kinds of interactions can be distinguished:

- **the interaction between the state and organised groups.** As in case 2, this can result either from the state's answers to the groups' initiatives, or from state initiatives, met by the groups' cooperation. In the first case, state intervention can modify the groups' initiatives, claims, the reach of the projects, the resources to be used, the ideological contents, etc. In the latter, the groups' initiatives also modify the state's actions, although these actions often take a corporative direction, being concentrated amongst the groups which have the strongest organisational powers (federations of neighbourhood associations, unions, community groups linked to political parties, etc.). Some examples of the "collaboration case" are the assisted self-construction programmes in Nicaragua, where the Ministry of Housing subsidizes land and materials and finances technical assistance, while the beneficiaries contribute their manpower; or urban agriculture in Managua, where the state facilitates access to land, tools, materials and technical assistance, and the population contributes its work and participates in the organisation of the projects;

- **the interaction between the state and non-organised groups or persons:** the beneficiaries are people in a situation of isolation with regard to the problems they have to solve. The state's actions can either take the form of assistance (as in cases 1 and 2), or of policies to aid people to organise themselves, as in some cases of urban agriculture in Bolivia and Argentina, where the state allots plots of land in urban areas and technical help and lets people implement their own production experiences;

- **interaction between the state, organised groups and non-organised groups and persons:** organised groups often act as a link between the state and non-organised persons. This is one of the most effective types of action, since it is articulated on the one hand with the beneficiaries (being thus able to learn the real needs, the degree of acceptation of a given project, etc.), and on the other, with sources that are relatively capable of satisfying their needs. One example is the community kitchens that are being implemented in several Latin American cities. In this scheme, munici-
palities provide foodstuff, materials and fuel, a local citizen's group helps the people to get organised and the beneficiaries take turns in running the community kitchen.

(4) The "cooperation model": Community to community, in which there is little or almost no state participation. The community uses its own resources to try to find solutions to the lack of public services or the non-availability of basic goods. The main feature of this type of action is the intense community participation in solving its own problems (La Rovere, 1986). The relations between the groups or individuals can be defined as "cooperation relationships" in the sense employed by Razeto (1984). The association of a group of persons with the explicit intention of executing certain economic or social activities that will benefit all participants in a relatively equitable way. In this case, two types of interactions can be detected:

- organised groups who represent and solve the problems of non-organised groups or persons without experiencing these problems themselves. This is the case of voluntary organisations, citizens' groups, university research teams, etc. Thus, many social action-oriented groups collaborate with neighbourhood associations or with the beneficiaries themselves, offering their organisational or technical knowledge (e.g. in Rio de Janeiro, the sale of food directly from producer to consumer by through residents' associations);

- groups organised around their own needs, extending themselves to others with similar needs (e.g. neighbourhood associations, committees of unemployed, parents' associations, etc.).

Finally, the simplest type are informal groups formed around a non-economic gathering element (families, groups of friends, neighbours inhabiting the same building or plot, etc.) who help each other with their common problems, without seeking to extend their actions to other groups. This is the case of neighbours making joint food purchases in bulk from a supermarket and thus getting lower prices than when they buy in small quantities at a retail shop.

This typology leads to some considerations on the socio-economic impacts of survival strategies and the role played by each social actor.

III. State and community: meeting halfway?

From this study, it becomes apparent that the state figures as the main social actor in most "survival strategies". This is easily understandable considering that it has the financial and administrative means to implement national and lo-
cal solidarity actions. It is interesting to point out that since the 50s, a high proportion of new initiatives to ensure a minimum food consumption at affordable prices for low-income groups come from public institutions.

In the case of food availability, for example, three main types of state-promoted actions can be noted: first, the state organises retail tradesmen in joint purchases to allow them to buy foodstuffs wholesale, i.e. at lower prices, as is the case in Mexico (Laborda et al., 1986). Second, public institutions link retailers with the big distributors of industrialised food products or small farmers with popular markets. Finally, the state organises the consumers to buy better quality at lower prices, as is the case of CONASUPO's Provision Popular centres in Mexico or Joint Purchases in Argentina.

Case studies show that public organisations in charge of improving access to food for the urban poor play a mediating role between different actors of the private sector and between this sector and the state. Similar trends can be observed as regards other measures, such as subsidies for construction materials for self-help builders in Nicaragua.

The state appears to act as a reference point through which other social actors can relate to each other, either to cooperate with public institutions, or even to implement measures against the state's interests. It occupies a central place that cannot be ignored by community actions.

In some cases, when the state cannot or does not want to assume this central space, the same role is assumed by a strong non-state organisation such as the churches, unions, international institutions, etc.

However, the state's actions meet serious limitations within its own structures when they exclude community participation. Subsidies and distribution of staples such as food and cooking fuel carry a series of negative side effects, e.g. decrease of national food production, corruption of the administration for the re-sale of goods, reinforcement of the black market, use of distribution organisations to support local power structures, misinformation about the population's real needs and the social and cultural obstacles to given types of aid, etc. Moreover, the cuts in social expenses limit an indefinite "aid policy" without any support from the community.

State actions have proved to be more effective when they have a local rather than a national reach. While government actions in the national space encounter serious obstacles such as those mentioned above, municipal actions have faced fewer problems. This is probably due to the fact that a municipal network is more easily controlled than a national
one, and also to collaboration between municipal authorities and community organisations.

"Community to community" actions present undeniable advantages. One of the main traits of this type of organisation is to unite in their activities the socio-political and ideologic-cultural dimensions of popular life and experiences. Their dynamics are not just a response to a purely economic logic since they also aim at better community and family life. The aims of such groups and organisations are generally social, they affect the environment in which they live and work, specific problems of the young, women, children, the unemployed, etc. Since they are organised around values of self-management, solidarity and mutual aid and they combine educational, economic, social and cultural functions and actions, their schemes generally aspire to autonomy and to different degrees of social transformation (Razeto, 1984).

A large number of "survival actions" carried on by informal groups are not limited to the urban poor. They are also developed by the growing middle classes increasingly affected by recession (e.g. joint purchases, participation in popular markets, exchange of goods and services, food self production, etc.).

However, "pure" community actions which exclude state support have to be successful only while they remain at a small scale, and become unable to achieve complete self-sufficiency when they reach larger areas (experiences with community kitchens). Furthermore, this kind of action contributes to de-responsabilizing the state of its duties to large sectors of the population. Complete self-sufficiency would appear to be neither possible nor desirable in the present socio-economic conditions.

Another drawback of this kind of small-scale action is that, due to scarce financial resources, the goods and services they offer are of insufficient quality. They have to rely heavily on voluntary work which does not generally last long once the initial enthusiasm has passed. Moreover, the indiscriminate use of "alternative" technology, when it is not supported by adequate knowledge, leads to poor quality products, as has often been the case in urban agriculture.

The measure and programmes in which state and community interact at different degrees appear to be more productive and creative than the "purest" forms of action. They are able to attend to the social needs of a larger number of urban poor, satisfying them in a relatively short term, and opening viable communication channels between the different social actors. On the other hand, relative control of the projects by community groups diminishes the possibilities of corruption or deviation of aid in state institutions.
The most interesting scheme is "state to community and vice-versa", in which the power relationships existing between state and community are relatively modified since community groups are recognised, not only as viable interlocutors, but also as partners. Moreover, state support to "solidarity" or "survival" measures adds an element of integration. One of the traits of this type of interaction is to give to the people participating in it, together with financial and organisational help, the security which comes with participation in a huge social institution such as the state, the church or any other one performing equivalent functions. Security - one of the main needs of self-preservation - is granted by the community to the individual as part of a "social contract". As the social and economic "solidarity measures" integrate state institutions and community groups, they also grant to their participants a new degree of control over their own living conditions. The state's legitimisation of survival strategies facilitates the insertion of groups or persons who would otherwise remain marginal.

However, it is difficult to keep cooperation without the community groups being absorbed or integrated by the state. A delicate and careful balance is required in these cases. As a matter of fact, a really efficient cooperation between state and community has been possible while projects remain on a small or medium scale (neighbourhoods, municipalities).

The interaction between the state, organised community groups and non-organised groups or individuals seems to be the most fruitful, especially when it integrates elements of the market sector (e.g. in the case of assisted construction, where the state partially subsidizes construction materials, linking manufacturing, citizens' groups which contribute technical, legal and organisational know-how to the beneficiaries who supply manpower and a certain amount of financial resources).

With these types of "solidarity measures", collective consumption tends to increase since it is better adapted to the beneficiaries' social needs, but also for strict economic reasons. Since the processes of production and consumption are less separated by monetary/mercantile relationships, collective consumption has lower costs and generates higher benefits than individual consumption. The suppression of intermediaries, on one hand, and the fact that self-production implies a better adaptation of the products to the consumers' needs and desires, on the other, are a positive influence in this direction.

Finally, as most citizens' groups remark, the process of popular participation in survival problems, the creation of social organisations in which the participants assume responsibility for themselves and their environment, is as important as the solutions they come up with. However, Latin
America still has a long way to go in achieving this integration, as most of the experiences we have seen are marked by their isolated character. As Schiray and Sigal (1980) point out:

this isolation can, of course, be the result of quite contrasting processes. There is the contrast between the considered choice of a group to opt for a fairly high level of self-sufficiency, with the isolation deriving from a limited scheme in a given sphere of action or from an unfavourable socio-economic situation at the time. The multiplication of isolated experiences cannot in itself bring about sustained social dynamics. The imitation-led propagation effect does not appear to be capable, a priori, of leading to widespread processes of change. But the experience can be used as a token of change. The example-led school of thought could have an ideological influence on a great variety of social movements.

It seems important to weave the different projects into integrated networks of local urban development, articulated with integrated economic policies that require the participation of varied sectors of society, collaborating in order to improve living conditions and build a sustainable society at lower social and economic costs.

IV. Conclusions

Social experiments on survival strategies can lead to general support for relatively clear-cut claims, in which the community groups involved turn into pressure groups to deal with the authorities, state and private sectors alike.

Social "solidarity measures" can, therefore, play an important role of setting in motion modernisation and/or democratization processes within the institutional system. But this also raises the problem of its institutionalization, in other world, the problem that social experimental groups may be taken over by the institutions themselves. The fear is not so much of a social experiment being incorporated into the institutions, as of its being deflected from its real objectives.

In spite of this danger, our hypothesis is that "solidarity" activities and organisations may mean more than a mere palliative for social problems, or solutions for punctual problems, only if the different concrete actions and organisations participate in a joint process, oriented towards social transformation, and having an increasing influence of autonomy and participation on the whole economic-political system.

To conclude, it should be noted that the overall impact of these isolated projects and actions to improve the living conditions or the urban poor has not yet been studied. Some
suggestions for future research in this field are: definition of the real goals of the participants, apart from the direct influence of trade unions and political parties; the real level of achievement of these goals and the problems and obstacles faced by community groups in reaching them; the eventual impact of food, energy and shelter availability measures on the spatial organisation of cities; the influence of technology (appropriate as well as high tech) on the feasibility of these projects; and the economic significance of these measures in relation to the economic policies currently implemented in Latin America.

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AN INSTITUTIONAL INNOVATION

ANEN - THE AFRICAN NGOS ENVIRONMENT NETWORK

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Abstract: This paper traces the origins of the African 'Ngos' Environment Network (ANEN) which started its operations in Nairobi in January 1986. It shows that ANEN is a result of Africa's search for order out of the current crisis, which has been brought about by the inability of conventional institutions to deal with ecological, economic, social and political problems. ANEN is located in Nairobi as an African regional organization and has working relationship with the Nairobi-based United Nations Environment Programme (UNEP). ANEN has also been designated by the Organization of African Unity (OAU) and the UN Economic Commission for Africa (ECA) as the 'Ngo' network that these institutions will directly work with on environmental and development matters involving 'Ngos'. The various sections of this paper trace the evolutionary path of ANEN and outlines its functions and form.

UNE INNOVATION INSTITUTIONNELLE

ANEN - LE RESEAU DES ONGS AFRICAINES POUR L'ENVIRONNEMENT

Résumé: Cet article retrace les origines du réseau africain des Ongs de l'environnement (ANEN) dont les activités ont démarré à Nairobi en janvier 1986. Il montre que l'ANEN est le fruit de la quête africaine d'un ordre qui dépasse la crise actuelle, elle-même résultat de l'incapacité des institutions conventionnelles de s'occuper des problèmes écologiques, économiques, sociaux et politiques. Le siège de l'ANEN est à Nairobi où elle coopère avec le Programme des Nations Unies pour l'environnement. Elle est également reconnue par l'Organisation de l'Unité africaine (OAU) et la Commission économique des Nations Unies pour l'Afrique (CEA) comme le réseau non-gouvernemental avec lequel ces institutions collaborent en matière de développement et d'environnement. Les diverses sections de cet article décrivent l'évolution de l'idée de l'ANEN et esquissent ses fonctions et ses formes.
AN INSTITUTIONAL INNOVATION

ANEN - THE AFRICAN NGOS ENVIRONMENT NETWORK

Institutional origins: The Stockholm Conference

The history of ANEN goes back to the UN Environment Conference of the Human Environment held in Stockholm in 1972. The conference was a turning point in the global view of the environment; it highlighted the fact that the intricate relationships that bound humankind's survival and welfare to the natural environment were being destroyed by current development patterns and lifestyles. This realization was spearheaded by Ngos, then mainly from the US, Canada and Europe.

Ecological movements, inspired by books such as Rachel Carson's *Silent Spring* brought the environment message to key areas of public life. But even more important was the intense publicity that Ngos gave to environmental problems. The media and Ngos formed a formidable alliance that enabled the environmental message to permeate the dominant levels of the social hierarchy. Added to this was the persistent lobbying of 'Ngos' and the rise of corporate concern over the future of global resources - the very material base on which sustained profits could be guaranteed.

The message finally reached the UN with governments deciding to call a global conference to discuss the state and fate of the human environment. What had started as a peripheral concern among 'Ngos', researchers and the media had finally reached the highest level of the global institutional hierarchy. This was the first UN conference at which 'Ngos' organized a parallel forum, a feature that has subsequently been visible at other major UN meetings. The final outcome of the conference was the formation of the UN Environment Programme (UNEP).

UNEP provided a global mechanism within which the search for environmental solutions could be sought. The location of UNEP in Nairobi meant that industrialized country Ngos were going to lose contact with UNEP although they had been instrumental in its formation. With this in mind, the Ngos represented at Stockholm decided to form the Environmental Liaison Centre (ELC) to be located in Nairobi. The ELC was given three main mandates: to liaise between industrialized country Ngos and UNEP; to act as a watchdog on UNEP to ensure that it fulfilled its mandate; and to help strengthen the capacity of Third World countries' Ngos to deal with environmental problems.

History in the making

It is the last mandate that is of relevance in the evolution of ANEN. The ELC carried out its mandate through a set of
programmes including network building, distribution of information and provision of small financial grants. The post 1975-period (when the ELC became operational) saw major developments in the recognition of Ngos. There were virtually no African Ngos represented at the Stockholm conference. By the mid-1970s, Ngos were starting to become a significant feature in Africa. This was not because they did not exist before, but because their functions and forms were different and could not be easily identified using conventional criteria.

One of the most important roles that the ELC played in the 1970s was to establish, through surveys, the existence of numerous Ngos working at different levels. Even more important was the breakdown of the conventional criteria used for judging Ngos. African Ngos were mainly devoted to the solution of local problems, associated with the provision of basic needs such as food, energy, water and shelter. Research at the ELC consistently showed that there were major divergences of interest, form and function between Ngos in the industrialized and African countries.

African Ngos posed more serious problems of accessibility. Whereas industrialized country Ngos were easily accessible through established modes of communications, African Ngos were hardly accessible, except the urban-based groups. There was another difference. Industrialized country Ngos were more differentiated and dealt with clearly defined problems. African Ngos handled more complex problems and could not be clearly identified with sectoral practices or traditions. This reflected the nature of the problems they were dealing with and the futility of sectoral approaches.

Environmental disruption and institutional crisis

The challenges of meeting basic needs were intensified by major problems that faced Africa in the 1970s. The Sahel drought, for example, raised new problems that the existing institutions were not equipped to deal with. Not only were the institutions ill-adapted to the emerging problems; but the traditional policy approaches adopted were inadequate or irrelevant. Even more so were the limitations of the approaches adopted by industrialized country Ngos and "donor" organizations. The Sahel drought and the related environment problems induced institutional crisis which led to major re-organizations among local, national, regional and global institutions.

Two institutional reforms followed the crisis. First, a large number of Ngo research groups emerged in the industrialized countries. The rise of these Ngos was build on the assumption that environmental problems could not be solved through increased industrialized country-based research and information dissemination, especially to the poor in Africa.
Second, a large number of local groups emerged which attempted to use sophisticated trial methods to deal with their immediate problems. There was a disjuncture between global-based research Ngos and local groups. Efforts to close this gap were defeated by other serious problems such as social insecurity, literacy and even the inappropriateness of the solutions suggested by the research Ngos. It was therefore inevitable that new institutions would emerge which built on local knowledge and fairly understood the nature of the problem because they were part of the local scene.

At the funding level, the major donors did not have the flexibility to fund small, decentralized Ngos. Even where good will existed (which in fact was the case in most donor organizations), the bureaucratic machinery was ill-adapted to the provision of small grants. It is ironical that Ngos have been unable to obtain available funds because they are asking for too little. This paradox can be easily explained by the fact that the adaptive features of the donor organizations have become irrelevant to the new realities in Africa. All these problems continued to widen the divergence between the industrialized and Third World country Ngos, thereby calling for major institutional reforms.

Stockholm revisited: 10 years on

In 1982, the ELC organized a global symposium in Nairobi to review the role if Ngos in dealing with environmental problems during the post-Stockholm period and chart strategies for the future. The symposium became a classic representation of the divergence between the two Ngo groups. This was reflected in the representation as well as the views given in the two key papers prepared for the symposium. The differences which emerged at the symposium represented both the growing institutional crisis and the divergence which has resulted from the worsening environmental reality in the South in general and Africa in particular.

In response to the crisis, African Ngos recommended that a regional network with a more focussed mandate be set up. The new network would need to be innovative and responsive to Africa's pressing problems. This was the birth of ANEN. A few people, working from the ELC, which had taken on ANEN as a project, worked out the modalities of institutional innovations. The project received seed funding from UNEP, the Council of European Communities (CEC) and the Royal Netherlands Government. A global meeting of the Ngos held in 1985 with financial support of UNEP endorsed the formation of ANEN and provided the Ngos legitimacy that was crucial in the functioning of the new network. The African participants called for the severance of ANEN's operational links with the ELC and become an independent organization representing African Ngos.
This meeting was held at the height of Africa’s famine; the previous ecological balance of Africa had been disrupted and the search for a new balance was being intensified. The role of Ngos at the local level was emerging as one of ecological, social, economic, political and institutional disintegration. Not only were Ngos merging as significant partners with governments in the process of development, but international agencies were starting to recognize the key role that these groups could play in facilitating socio-economic transformation in these countries. And environment became the unifying theme around which they rallied.

The formative period

Following the 1982 inception of ANEN, several projects were undertaken to test the viability of this regional network. This was important in identifying the possible problems that were likely to face the organization when it became fully operational as a separate entity from the ELC. In 1983, ANEN jointly with the ELC, organized a training seminar on the "Use and Handling of Agricultural and Other Pest Control Chemicals". The seminar was funded by the Ford Foundation, the CEC, and the Royal Netherlands Government. Following the seminar, the Royal Netherlands Government and the CEC provided additional funding for the implementations of some of the seminar recommendations. These included the dissemination of the information through ANEN's journal, Eco-Africa and the publication of an operative manual on the use of pesticides.

Another test of ANEN was the publication of the The State of the Environment in Africa report. The report was donated by Dr. Yusuf Ahmad of UNEP. The report, which was published in English and French went out of print immediately, a fact that indicated to ANEN some future directions of operation and possible advantages of institutional synergy. The success of this report has led to considerations for the regular publication of the State and Fate of Environment in Africa reports as a regular ANEN activity carried out jointly with other agencies and Ngos.

Institutional legitimacy

ANEN has received institutional support and legitimacy. It has a formal working relationship with UNEP through its Regional office for Africa and UNEP's Desertification Control Programme Activity Centre. This means that ANEN will collaborate with UNEP on its projects which have an Ngo component. This recognition is important because for a long time African governments have viewed Ngos as anti-governmental organizations. It appears that there has been a change of attitude, which has been brought about by the changing locus of development activity in the continent. Ngos have become
formidable partners in progress and embodiments of revitalizing ideas and practices.

Equally important is the decision by the First African Ministerial Conference on the Environment held in Cairo in December 1985 to designate ANEN as the Ngo network that the OAU will deal with in relation to Ngos matters. A similar decision was also taken by the ECA at the same conference. The meeting proposed a regional environmental improvement programme which will be implemented through a permanent bureau based at UNEP.

The programme will have four permanent committees (on desert and arid lands, seas, forests and woodlands and rivers and lake basins). ANEN was designated by the conference to represent African Ngos on the four committees. The committees will assist the bureau in carrying out its duties. Eight continental technical networks will also operate under the bureau. The networks are on environmental monitoring, climatology, soils and fertilizers, water resources, energy, genetic resources, science and technology, and education and training 7/.

Form and functions

ANEN is an example of institutional evolution and learning. All its key founders have been in the environmental movement and have been closely associated with the ELC and other regional as well as international organizations. This has enabled ANEN to review the institutional setting in which it is operating and to develop internal features specifically suited to the prevalent conditions. A careful study of organizational ecology has led to the decision to keep ANEN's Nairobi office small and to opt for decentralized operations. A localized form of organizational synergy is achieved through the current symbiotic relationship with the Kenya Energy Ngos administrative facilities 8/. There are several features which make ANEN a unique institutional innovation. These are listed below.

Source of institutional innovation

ANEN is unique because it resulted from indigenous efforts to search for the most suitable Ngos for dealing with Africa's problems. It is neither an annex of a foreign organization nor an "off-shore" operation of an existing Ngo. ANEN has emerged from the internal demands of Africa and is therefore designed in response to these requirements. It is a logical outcome of the current need to establish a network among the growing number of African Ngos. Moreover, it aspires to link the Ngos to the wider complex of institutional interventions in social progress.
Functional locus

The divergence between North and South Ngos has called for organizations that can link local activities with national, regional and international efforts. ANEN is such a body because its location maximizes the flow of resources, knowledge and information between the two extreme levels of the global institutional hierarchy. Apart from providing horizontal network between Ngos, ANEN also provides a vertical network between Ngos and other institutions; a position that is strategic to the role of all institutions in dealing with Africa's problems. It is notable that these interrelations extend to the UN and are facilitated by the political legitimacy provided by national governments through the OAU.

ANEN's work covers the entire Africa. However, it is organized along linguistic sub-regions: English, French, Arabic and Portuguese. These linguistic categories are a result of the view that the process of development is largely linked to the imperatives of the flow of knowledge and experience. In this respect, efforts are undertaken to decentralize most of ANEN's work along patterns that favour maximum knowledge flows. A large share of what local Ngos need is usually in form of usable information. The decentralized operations will eventually reduce the high translation costs and the related problems of centralized operations.

Scope of operation

Because of its strategic location, ANEN operates at two important levels. First, it works with Ngos at the grassroots. Second, it is linked into broader policy-making institutions in the national, regional and international spaces. This enables the organization to influence action in the local space while at the same time contributing to policy reform in higher institutional fora. The interrelations between ANEN and the research community would also help facilitate the use of scientific and technological knowledge in solving local problems. The extensive data collected on the operation and needs of Ngos would help in designing solutions to scientific and technological contributions to the search for local problems. Crucial socio-ecological information would be available as a basis for the choice of technical options.

The role of research and training

ANEN has devised a new form of operative research based on the local experience of Ngos. This research will be linked to all its projects and will be aimed at extracting basic lessons of successes and failures while searching for solutions to local problems. The results of this operative research will be disseminated to other Ngos through publications and the direct exchange of skilled people between various groups. Operative research will be linked to train-
ing programmes so that the knowledge gained through the process of project implementation is retained, subjected to relevant modifications and disseminated. Each project will therefore include a training element.

Functional and institutional independence

ANEN does not intend to remain a permanent source of support for Ngos and will work towards reducing the current dependence of some local Ngos on external support. Its projects are therefore designed to enable the groups to strengthen their local capacity to deal with existing and emerging problems. Efforts will therefore be directed at the formation of local networks which are self-sustaining and can operate independently of ANEN. In this respect, ANEN will aim at acting as a catalyst in the formation of local networks. Where necessary, similar support would be provided - mainly through training - on the process of internal institutional organization.

Project selection

ANEN's projects are chosen according to their strategic role in the interplay between various ecological and economic problems. Its priority is focussed on four areas: desertification control, food production, energy provision and genetic resources conservation. These areas are interlinked and complementary. Other areas of concern include soil conservation, wildlife management, environmental education and population planning. But apart from these areas of concern, ANEN's research division will constantly identify any emerging issues that might require institutional adjustments. Already, the water crisis has become a major area of concern and new related problems are surfacing; ANEN will add this issue to its list of priority areas. It also gives small-grants to Ngos working in the four priority areas.

Institutional synergy

To maximize the impact of institutional support, ANEN seeks to link its projects with other international and regional organizations. This will increase the combined effects of these projects while at the same time eliminating the redundancy resulting from disjointed operations. It is hoped that such joint operations will facilitate the learning process and reduce the long periods of trials. Moreover, joint operations will also help in matters pertaining to inter-agency decision-making. The working relation with UNEP will provide the initial basis for such activities. ANEN will eventually extend its institutional links with organizations in other developing countries.

Operational strategies and tactics

ANEN has taken the environmental theme as the strategic basis along which it will endeavour to deal with the current
crisis in Africa. There are several reasons for this. First, the African crisis is a syndrome of a large number of ecological, economic, social and political problems. Many of these problems manifest themselves as ecological symptoms suggesting isolated solutions. Moreover, dealing with these ecological symptoms requires approaches which take into consideration the entire spectrum of human activity. The environment then becomes an all-encompassing theme within which tactical approaches can be designed and implemented.

A UNEP report prepared in consultation with the OAU and ECA, sums up the situation: "Africa... is suffering from a continued drain on, and degradation of, its natural resources - plant cover, soils, water, animal resources and climate. Though there are some areas of relative prosperity, based for the most part on the massive export of non-renewable primary resources, the general degradation has led to the poverty of African people and the lowering of their quality of life" /7/. This view underscores ANEN's strategic view that environmental problems are so intricately linked to socio-economic problems that sectoral efforts to look for solutions can easily become elaborate exercises in futility. There is another reason why the environment is ANEN's basis for institutional action. Africa is still predominantly rural, which means that the basis for survival is directly linked to local natural resources.

With these perceptions in mind, ANEN has designed a set of tactical approaches which are based on knowledge and material support, institutional synergy through networks as well as information flows, training and adaptive responses to emerging problems. ANEN's operations are based on the realization that Africa is seeking a new balance based on decentralized modes of economic activity. Indeed, decentralization provides a more stable development pattern than that offered by large-scale, centralized systems /10/.

Sources of institutional vision

As indicated above, the ELC has performed the role of midwife for ANEN. It was the ELC's work that brought to the fore many of the points of divergence between Third World and industrialized country Ngos /11/. This should not be viewed as a conflict but a healthy phase of institutional evolution. ANEN's formation has been associated with Professor Jimoh Omo-Fadaka, one of Africa's authorities on the interface between environment and development. Professor Omo-Fadaka has inspired, through his contributions in the media and universities, a genre of African environmentalists; he is ANEN's Executive Director. Much of the administrative work during the formative years of ANEN was undertaken at the ELC by Simon Muchiru, a Kenyan environmentalist whose work has included the training of the Kenyan youth on the integration of ecological issues with the broader concerns of socio-economic development; he is ANEN's Chairman.
In addition to the staff, ANEN's network includes Arif Jamal Ahmed (Sudan), Arab speaking co-ordinator; Hamapepe Chiputa (Zambia), co-ordinator of Southern Africa; Mazide N'Diaye (Senegal), Vice-Chairman of ANEN; Pascal Sambou (Senegal), French speaking Africa, co-ordinator; Achoka Aworry (Kenya), Eastern Africa co-ordinator; Dr. A.O. Adeola, English speaking West Africa co-ordinator. All these co-ordinators are members of the Board of Directors of ANEN, as well as Dr. Richard Leakey (Kenya), Dr Emad Adly, Arab Office of Youth and Environment (Egypt), Sylvester Makumbi, Joint Energy and Environment Project (Uganda), Professor Omo-Fadaka and Simon Muchiru.

The way ahead: In lieu of conclusion

A large number of international organizations have already expressed interest in joint operations with ANEN and much of the staff time is devoted to isolating those problems which will help improve the living conditions of the poor in Africa and contribute to efforts to slow down the current ecological degradation on the continent. Such efforts may take different forms but their contributions will be determined by their long-term contributions of sustained development. This short account has presented ANEN as an adaptive institutional structure that is suited to the current search for solutions to Africa's problems. Its future lies in its flexibility and ability to respond to emerging realities.

1/ Ngos stands for 'non-governmental organizations'. Ngos do not fall into any homogenous category but are characterized by specific features. They are non-profit making and usually emerge in response to problems whose solutions require popular participation. This category excludes political groupings.

2/ Environmental degradation was one of the effects of the post-1945 economic boom. It seemed undetected largely because the dominant economic models assumed away these issues and therefore could not predict their effects on resources and social welfare. Environmental damage was considered as an externality that can be sorted out through effective book-keeping; a sad comment of the disjuncture between the economic theory of the day and reality.

3/ These concerns were strongly articulated by the Club of Rome in a series of Reports starting with the famous Limits to Growth.

4/ Some donor organizations such as the Ford Foundation realized the role of Ngos and conducted research to justify the support of these groups. The work of Prof. Göran Hyden in Eastern Africa, No Shortcuts to Progress, illustrates the point.

This was by no means a unique phenomenon. The search for a new balance is usually a common characteristic of situations that have been thrown far from their previous equilibria. It is true of social organizations as it is of physical and chemical interactions. See I. Prigogine et al., Order Out of Chaos: Man's New Dialogue with Nature (London: Bantam Books, 1984) for a detailed account of this view.


KENGO, like ANEN, grew out of an ELC project executed in relation to the 1981 UN Conference on New and Renewable Sources of Energy. Many of the experiences of KENGO have been incorporated into functioning and structure of ANEN. It is therefore not a surprise that ANEN should seek accomodation with KENGO.

The vertical and horizontal organizational interrelations enable ANEN to become an important nodule in the cross-linked hierarchy of global institutions.

This is exemplified by the current shift in the industrialized countries towards craft-type of activities which use flexible manufacturing systems. While the industrialized countries are using capital-intensive decentralized technologies, African countries will for a long time to come use labour-intensive techniques, a factor that underscores the role of training as a basis for sustainable development.

There is obviously a role for the ELC, not as an operative body that goes to the people, but one that operates as a basis for venture activities. The ELC cannot claim to have accomplished much ground work, but it has served as a vital base for the testing of all sorts of operative concepts such as KENGO and ANEN. Conferences and seminars have recently acquired a large measure of disrepute but they play a vital role in the generation of options which can be tried out against institutional settings. It is notable that the evolution of ANEN is associated with moments of critical stress which could only be achieved at conferences which bring together all the different aspects of the same theme; it is a curious case in organized chaos that leads to bifurcations and conjectural options. It is a necessary step in social evolution.
NEW PERSPECTIVES IN NORTH-SOUTH DIALOGUE: 
ESSAYS IN HONOUR OF OLOF PALME 
edited by Kofi Buenor Hadjor 

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In this memorial volume to Olof Palme the key spokespersons in the North-South dialogue outline their views on global relations. This brings together distinguished academics and politicians to reassess their special fields. Taking the life and ideas of Olof Palme as their departure point, they survey the current political and economic orders and the movements for change - from the Non-Aligned Movement to international aid to struggles for national liberation. The result is an authoritative forum of new approaches to the future of the Third World, asking radical questions and suggesting practical answers.

THIRD WORLD 
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THIRD WORLD DEBT CRISIS THREATENS A COLLAPSE OF WORLD TRADE AND FINANCIAL SYSTEMS

By Frederick Clairmonte and John Cavanagh
Third World Network Features
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In this highly critical article, Frederick Clairmonte of UNCTAD and John Cavanagh of the Institute for Policy Studies in the US argue that the Third World can never repay the principal or interest of its external debt and that repudiation is now the only solution. Analysing the debt crisis in conjunction with falling export earnings, net capital export and capital flight from the Third World, the authors conclude that the world financial and trading system itself is on the verge of a collapse.

The Third World is facing an unprecedented financial crisis, with its debt growing exponentially whilst its export earnings are plummeting. Gigantic amounts of capital are thus flowing from the poor to the rich countries.

In this article, we argue that the Third World debt crisis is insoluble; neither the principal nor interest of existing debt can ever be repaid. The situation is so critical that we may well be approaching the collapse of the world financial and trading system.

Based on the International Monetary Fund data, total World debt jumped in the last half decade - from US$ 500 billion (1980) to US$ 800 billion (1985). Of the three major Third World regions, Latin America dominates the debt scene with US$ 368 billion (46 per cent), trailed by Asia (US$ 304 billion) and Africa (US$ 129 billion).

While total African debt is only 16 per cent of the total, the debt service of most African economies is huge in relation to their gross domestic products. Further, their economies are more fragile and dependent on crumbling primary commodity prices than the other two major Third World regions, as well as having been afflicted, in recent years, by natural disasters.

How did this tragic state of affairs emerge? Such a crisis was by no means accidental, given the mathematical imperatives of borrowing and the role played in global lending by the transnational banking circuit: Simply put, the more that is borrowed, the more that needs to be borrowed.
The global debt crisis of the Third World's primary producers had its roots in their massive borrowings from the transnational banking complex. These corporate creditors, as the Mexican President reminds us, "were flush with huge amounts of liquidity that they could not absorb and wanted to recycle", and which they did at heightened levels of profitability.

The decade 1973-82 witnessed an escalation of capital flows from the big commercial banks to the Third World. Profits of the seven biggest United States banks from foreign (mainly Third World) operations rocketed from 22 per cent of profits to a record of 60 per cent in 1982.

To clarify the dynamics of the debt crisis, let us take a simple model of what happens to a Third World country borrowing from foreign banks. Let us assume that this country borrows US$ 1,000 annually for a ten-year period; the loans are to be repaid over 20 years; and the rate of interest charged is 10 per cent.

In the first year, the country borrows US$ 1,000 and pays US$ 150 in interest and amortization, thus leaving the country with US$ 850 to make use of. In subsequent years, although it still obtains US$ 1,000 per annum, its debt servicing will increase progressively. Thus it has less and less in net funds to make use of (Table 1).

Table 1
The imperatives of borrowing: a model

<table>
<thead>
<tr>
<th>Year</th>
<th>New borrowing</th>
<th>Debt service on accumulated debt</th>
<th>Disposable margins</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(1)</td>
<td>Interest</td>
<td>Amortization</td>
</tr>
<tr>
<td>1</td>
<td>1,000</td>
<td>100</td>
<td>50</td>
</tr>
<tr>
<td>2</td>
<td>1,000</td>
<td>195</td>
<td>100</td>
</tr>
<tr>
<td>3</td>
<td>1,000</td>
<td>285</td>
<td>150</td>
</tr>
<tr>
<td>4</td>
<td>1,000</td>
<td>370</td>
<td>200</td>
</tr>
<tr>
<td>5</td>
<td>1,000</td>
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<td>250</td>
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<td>1,000</td>
<td>525</td>
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<td>7</td>
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<td>595</td>
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<td>8</td>
<td>1,000</td>
<td>660</td>
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</tr>
<tr>
<td>9</td>
<td>1,000</td>
<td>720</td>
<td>450</td>
</tr>
<tr>
<td>10</td>
<td>1,000</td>
<td>775</td>
<td>500</td>
</tr>
</tbody>
</table>

44
For instance in Year 2, debt servicing would be US$ 295 (thus leaving US$ 705 to use) and in Year 5 debt servicing rises to US$ 700 (leaving only US$ 300 to use). By the end of the eight year, debt servicing (US$ 1,060) outstrips new borrowing by US$ 60. At this point, the debtors must find new financing merely to meet payments on the old debt.

From then onwards, there would be an increasing net outflow of capital from the country. For instance, in the tenth year, debt service payments would be US$ 1,275, compared to new loans of US$ 1,000 and there is a net outflow of US$ 275.

This simple model shows how a Third World country could easily get into a debt trap. But in the real world, the situation is even more stunning, due to at least three factors.

Firstly, in our model, interest rates are constant. But in reality, US interest doubled in less than 18 months from the autumn of 1979 and have remained high, thus adding billions of dollars to the already crushing debt service load.

Secondly, our model assumed a constant level of new borrowing, but in reality the banks slashed their levels of new lending after 1981, when they realised the Third World would never be able to repay the loans.

Thirdly, since Third World countries are lagging in both their principal and interest repayments, the dollar amount that they fail to repay each year is superimposed on their accumulated debt. And so the accelerating velocity of indebtedness inexorably hurtles forward.

The result is that Third World countries are compelled to borrow increasingly to make payments on their accumulated debts: 70 - 80 per cent of the new loans to many of the bigger debtors since 1979 have gone into paying interest on the old loans.

The upshot is that in 1981, for the first time in post-war history, Third World countries have become net capital exporters, in other worlds their debt service payments exceeded new borrowing and rescheduling (Table 2).

The net transfer of capital from the Third World to the rich countries rose from US$ 7 billion (1981) to US$ 56 billion (1983) to US$ 74 billion (1985). In 1985, new borrowing and rescheduling was US$ 41 billion but debt servicing was far higher at US$ 114 billion.

Between 1981 and 1985, net capital export for Latin America moved from US$ 0.2 to US$ 42.4 billion or an 85-fold increase; in Africa from US$ 5.3 billion to US$ 21.5 billion; and Asia from US$ 1.7 billion to US$ 9.7 billion.
Table 2
Capital flows of Third World countries, 1980 to 1985 a/

<table>
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<td></td>
<td>US$ billion</td>
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<tr>
<td>AFRICA</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>New borrowing and rescheduling b/</td>
<td>10.0</td>
<td>8.8</td>
<td>14.0</td>
<td>8.0</td>
<td>4.2</td>
<td>-0.8</td>
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<tr>
<td>Debt service</td>
<td>14.6</td>
<td>14.1</td>
<td>15.5</td>
<td>17.4</td>
<td>19.1</td>
<td>20.7</td>
</tr>
<tr>
<td>Net capital flows c/</td>
<td>-4.6</td>
<td>-5.3</td>
<td>-1.5</td>
<td>-9.4</td>
<td>-14.9</td>
<td>-21.5</td>
</tr>
<tr>
<td>LATIN AMERICA</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>New borrowing and rescheduling b/</td>
<td>42.6</td>
<td>56.3</td>
<td>41.6</td>
<td>12.0</td>
<td>15.0</td>
<td>12.7</td>
</tr>
<tr>
<td>Debt service</td>
<td>42.1</td>
<td>56.3</td>
<td>61.1</td>
<td>31.0</td>
<td>35.2</td>
<td>55.1</td>
</tr>
<tr>
<td>Net capital flows c/</td>
<td>+0.5</td>
<td>-0.2</td>
<td>-19.5</td>
<td>-39.0</td>
<td>-40.2</td>
<td>-42.4</td>
</tr>
<tr>
<td>ASIA e/</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Borrowing and rescheduling b/</td>
<td>27.4</td>
<td>24.9</td>
<td>31.1</td>
<td>25.4</td>
<td>18.7</td>
<td>28.9</td>
</tr>
<tr>
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<td>30.9</td>
<td>26.6</td>
<td>29.7</td>
<td>33.4</td>
<td>36.5</td>
<td>38.6</td>
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<tr>
<td>Net capital flows c/</td>
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<td>-1.7</td>
<td>+1.4</td>
<td>-8.0</td>
<td>-17.8</td>
<td>-9.7</td>
</tr>
<tr>
<td>TOTAL e/</td>
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<tr>
<td>New borrowing and rescheduling b/</td>
<td>80.0</td>
<td>90.0</td>
<td>86.7</td>
<td>45.4</td>
<td>37.9</td>
<td>40.8</td>
</tr>
<tr>
<td>Debt service</td>
<td>77.6</td>
<td>97.2</td>
<td>106.3</td>
<td>101.8</td>
<td>110.8</td>
<td>114.4</td>
</tr>
<tr>
<td>Net capital flows c/</td>
<td>+2.4</td>
<td>-7.2</td>
<td>-19.6</td>
<td>-56.4</td>
<td>-72.9</td>
<td>-73.6</td>
</tr>
</tbody>
</table>

Source: IMF, World Economic Outlook, April 1986.

a/ End of year; b/ Cumulative debt minus that of previous year; c/ Net capital flows equals new borrowing and rescheduling minus debt service; d/ IMF estimates; e/ Excluding Middle East oil exporters

These net capital flows exclude profit repatriations by Third World-based transnational companies and capital flights, as well as Middle East exporters. If these additions were thrown into the scale the aggregate outflows would not be far short of US$ 230-240 billion.

This is a sum four times larger than that of the Marshall Plan; and, it must be emphasised, Marshall Plan aid was repaid with interest to the United States. In contrast, this tribute from the poor to the rich countries will not be repaid.

Aggravating this terrifying configuration is the direction of international bank lending which topped US$ 216 billion in 1985.

The industrial economies, as usual, absorbed almost the totality: US$ 194 billion as compared with US$ 119 billion in
1984. The underdeveloped world took only US$ 3 billion (1985) compared with US$ 14 billion in 1984; a derisory sum amounting to around 2 per cent of their global interest payments.

The growing impoverishment of the Third World is brought out more sharply when we compare its increasing debt service payments with the decline in export earnings (Table 3). Between 1980 and 1985, debt service jumped from US$ 78 billion to US$ 114 billion whilst non-oil primary commodity export earnings dropped from US$ 104 billion to US$ 87 billion.

As a result, over the same period, debt service payments as a percentage of primary commodity exports were rocketing: from 75 per cent (1980) to around 132 per cent (1985). What this meant was that the periphery paid for debt service an amount which was 123 per cent of the money it was earning from its non-oil primary commodity exports. This gap of 23 per cent was offset by exports of manufactures, service earnings and, of course, new borrowings and debt rescheduling.

Table 3
Third World countries: debt, capital flows and exports, a/ 1980 to 1985

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<tr>
<td>Total debt</td>
<td>499.7</td>
<td>589.7</td>
<td>676.4</td>
<td>721.8</td>
<td>759.7</td>
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<td>97.2</td>
<td>106.3</td>
<td>101.8</td>
<td>110.8</td>
<td>114.4</td>
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<td>of which:</td>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Interest payments</td>
<td>39.3</td>
<td>53.4</td>
<td>61.1</td>
<td>58.7</td>
<td>64.6</td>
<td>64.2</td>
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<tr>
<td>Amortization payments</td>
<td>38.3</td>
<td>43.8</td>
<td>45.2</td>
<td>43.1</td>
<td>46.2</td>
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<tr>
<td>Goods and services exports</td>
<td>456.4</td>
<td>475.6</td>
<td>444.4</td>
<td>443.5</td>
<td>485.9</td>
<td>479.1</td>
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<tr>
<td>Primary commodities exports</td>
<td>104.2</td>
<td>98.1</td>
<td>89.8</td>
<td>92.2</td>
<td>95.9</td>
<td>86.7</td>
</tr>
<tr>
<td>Debt service as percentage of:</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Goods and services exports</td>
<td>17.0</td>
<td>20.4</td>
<td>24.0</td>
<td>23.0</td>
<td>22.8</td>
<td>23.9</td>
</tr>
<tr>
<td>Primary commodity exports</td>
<td>74.5</td>
<td>99.1</td>
<td>118.4</td>
<td>110.4</td>
<td>115.5</td>
<td>131.9</td>
</tr>
<tr>
<td>New borrowing and rescheduling</td>
<td>80.0</td>
<td>90.0</td>
<td>86.7</td>
<td>45.4</td>
<td>37.9</td>
<td>40.8</td>
</tr>
<tr>
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<td>101.8</td>
<td>110.8</td>
<td>114.4</td>
</tr>
<tr>
<td>Net capital flows</td>
<td>2.4</td>
<td>-7.2</td>
<td>-19.6</td>
<td>-56.4</td>
<td>-72.9</td>
<td>-73.6</td>
</tr>
</tbody>
</table>

a/ Excluding Middle East oil exporters; b/ Excluding petroleum; c/ Cumulative debt minus that of previous year; d/ Net capital flows equals new borrowing and rescheduling minus debt service
Exacerbating the widening rift between debt service payments owed and primary commodity export receipts is the conditionality that has accompanied new World Bank and IMF lending. A major component of this conditionality is that the Third World, merely to repay their debt, are prodded to boost the volume of their primary commodity exports.

Of vital importance is the role played by the commodity price forecasts of the World Bank, which simply have no claim to scientific validity. The World Bank's forecast of commodity prices were generally substantially higher than the actual price movements of all commodities since 1980, as measured by UNCTAD's actual price indicators.

The misleading nature of these World Bank forecasts - designed to boost the over-supply of commodities and thus lower prices - is being recognised by a growing body of intelligent technocrats in the Third World countries.

Malaysia's primary industries minister Paul Leong recently castigated the World Bank for creating a world oversupply of natural rubber with over-optimistic price forecasts that bore no relation to reality.

He indicated that the World Bank had forecast in April 1984 that the rubber price would be 391.80 Malaysian cents in 1985, and could rise to 593.10 cents in 1990. But the average rubber price in 1985 was only 187.50 cents a kilo.

The minister charged that these high and unrealistic forecasts had stimulated the Third World countries to plant more rubber trees and thus led to over-supply and lower prices.

In a world economy hammered by an unrelenting economic crisis and declining international trade, such overproduction is tantamount to suicide.

The outcome, like that of a Greek tragedy, is ineluctable: Third World countries are literally being driven to market fatter and fatter volumes of commodities at lower and lower prices on the global market in return for higher priced goods and service imports. Which means that larger and larger amounts of their dwindling export earnings must reimburse an unending spiral of bigger and bigger debt interest and amortisation payments.

Moreover, official price indicators tell us only a part of the story of the formation of pricing policy. The mega multi-commodity trading corporations simply use the so-called market price indicators as a starting point in their trading transactions. Because of the Third World's predicament they are able to gouge out massive price discounts from them which are seldom, if ever, recorded in the official price flow data.
One more ingredient completes the recipe for disaster: capital flight from the Third World. According to data compiled by the Morgan Guaranty Trust Company, nearly US$200 billion has flown from 18 lending debtor nations in capital flight over the last decade, a figure which is grossly understated.

This haemorrhage, facilitated by the pumping mechanism of the transnational banking circuit has obviously not flowed into Third World development projects or into debt service payment. Rather, most of these funds are being emptied into speculative ventures, not least the commodities futures markets so characteristic a feature of the Grand Casino Society.

What our analysis pinpoints is that the Third World's debt outflow payments (plus capital flight) organically linked to the debacle in commodity prices (and crumbling national currencies bled by sustained devaluations) have become an unprecedented source of the inflows and savings to the industrial countries.

In short, there is a historically unprecedented transfer of resources from the poor to the rich countries which in the very short run, is unsustainable and morally retrograde. In terms of scale and sheer magnitude the tribute extracted from the Indian sub-continent (and one of the major sources of financing of the eighteenth century industrial revolution) by the British East India Company pales in comparison the the current outflows.

Commenting on the capital exodus from Latin America in 1983-85 of US$105 billion while obtaining US$18 billion in new loans and investment, Mexico's President Miguel de la Madrid noted in words that apply no less to the entire Third World: "We have reached the limit of being able to sustain this net transfer of resources to the rest of the world which violates economic logic and is tremendously inequitable."

The analysis above shows that it is impossible that the outstanding principal of Third World debt will ever be repaid. Simply deferring interest payments and principal to the transnational banking circuit and seeking for rescheduling agreements would perhaps mitigate the bleeding and the pain. It can by no means stop the haemorrhage.

In fact neither can the principal nor the interest ever be repaid. Nor is it desirable that the debt (interest and principal) should be repaid. Debt repudiation stands out as the only ethically feasible and rational solution for the Third World.

Moreover, what our analysis exemplifies is that such measures as compensatory finance and the advocacy of interest rates reduction, while noble in their aims, cannot even begin to aspire to tackle a program of such magnitude.
A new element of tremendous global significance affecting the stability of the world financial system is the position of the United States itself. After four years of widening current-account deficits the US has now surged into the lead as the world’s biggest debtor with net foreign liabilities of about US$120 billion at the end of 1985. According to an estimate by the Economist this debt would rise to US$500 billion by 1990 even if - and that is a very big if - the US could reduce its annual trade deficit to US$20 billion by then.

The US economy and its leadership is thus akin to a desperate gambler living on borrowed time and borrowed money with bankruptcy at the end of the road and this in a relatively short time span.

The present configuration of international indebtedness, and its vast political and social ramifications is one of extreme gravity that is geared to demolish not merely trade and financial relations between the rich and poor countries, but the entire warp and woof of the international finance trade and payments system as it has evolved in the aftermath of World War II.

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RETHINKING INTERNATIONAL GOVERNANCE

by Harlan Cleveland
Dean, Hubert H. Humphrey Institute of Public Affairs
University of Minnesota
301 19th Avenue South
Minneapolis, Minnesota 55455, USA

Harlan Cleveland is embarking on a three-year project whose ambition is well expressed by its title, "Rethinking international governance". "Today's world, yesterday's institutions", as he puts it, sums up our institutional predicament. With a view to elicit comments, reactions, suggestions (to be addressed to the author), we reproduce below (i) a 'summary of the concept' and (ii) excerpts from a lecture at the 1986 World Future Society Conference in which he develops some of the ideas behind the project.

I. SUMMARY OF THE CONCEPT

Today's world, yesterday's institutions. It is all obvious that the present arrangements for international cooperation, coordination and common action are not, by and large, able to cope. Indeed, since most of the existing international structures were invented in the 1940s, it would be astonishing if they were adequately coping with the vastly different circumstances we face in the 1980s and beyond.

We propose to examine, in its parts and their relations to each other, the international system as a whole. We will of course draw on other recent and ongoing studies and proposals for "system reform". But it seems to be only in "postwar planning", undertaken while World Wars are going on, that efforts are mounted to think comprehensively and globally about a system and responsibilities, the migration of peoples and the mix of dangers and opportunities that stem from scientific discovery and technological innovation. We wish to make a start now on the premise that this time, the world cannot again afford a large war as a spur to creative institution-building.

Except in times of deep crisis (such as a great depression of war) governments are, paradoxically, too "responsible" for current governance to plan for broad adaptation to changes in the international system, however badly needed that may be. So we believe that the best bet is to assemble from around the world, under nongovernmental auspices, an ad

* "Governance", in the author's vocabulary, is not intended to imply global "government", but rather the aggregate of institutions of cooperation, coordination and common action among sovereign states.
hoc core group of wise and experienced people, in a three-year process that does not engage whatever professional responsibilities they may otherwise have.

We intend to build an international core group to think through how to bring the "machinery" for international cooperation into line with the main changes in the total environment - changes in needs, threats, concepts of fairness, economic conditions, the information environment, and political relations - in a world with nobody in charge. Their transnational perspectives - including their definitions of the problem - should provide a wide view that does not reflect the bias of any one nationality.

The successes and failures of international organizations are of course the resultant of forces in the internal politics, the "domestic" economies, and the cultural traditions of the states which make up the system, and whose durable sovereignty will continue to be major building blocks of the international system. The composition of the core group must be designed to include men and women who are sensitive to and knowledgeable about the variety of cultures, economies and politics which constitute the world that needs, as President John F. Kennedy, put it, to be made "safe for diversity".

During the next three years, the core group will seek to rethink the issues of world order in four substantive areas, while trying hard to keep them in an integrated perspective. For each of the specialized areas, the core group will bring into consultation some of the world's most knowledgeable specialists; but the essence of this process is that the broadest thinking about governance in a pluralist world is too important to be left to the categorical experts.

II. NEEDED: POST (NO) WAR PLANNING

Sometime ago I put in the mail letters to a couple of dozen especially imaginative people around the world - in Canada, Europe, Latin America, Africa, Asia and the Pacific. The letter is an invitation to join in an ambitious international effort to "rethink international governance". We are proposing to "examine, in its parts and their relations to each other, the international system as a whole".

Suppose, we have said to our correspondents around the world, that we were assigned to be the "postwar planning staff" in the middle of a great war. We wouldn't start, would we, by tinkering with the machinery of the UN, or by trying to reduce nuclear stockpiles by ratios that would leave us all as insecure as we were before the reductions, or by making marginal adjustments in a system of trade and money that is unstable and unfair?
No. We would start, wouldn't we, by asking "After the UN, what?" and "After quantitative arms control, what?" and "After a defunct Bretton Woods system, what?" We would feel obligated, wouldn't we, to think comprehensively and globally about a system that spans security, development, economic management, human rights and responsibilities, the migration of peoples and the mix of dangers and opportunities that stem from scientific discovery and technological innovation?

The trouble is: we cannot, this time, afford war as the prelude to thinking hard about peace. So we have to figure out how to do "postwar planning" without having the war first. We propose to make a start now on the premise that the world does not need, because it cannot survive, global war as a spur to creative global institution-building.

We cannot expect governments, or intergovernmental organizations, to initiate this kind of root-and-branch rethinking. Except in times of deep crisis (such as a great depression or war) governments are, paradoxically, too "responsible" for peace to take the responsibility for change.

So we believe that the best is to assemble for this purpose, from around the world, under nongovernmental auspices, an ad hoc "core group" of wise and experienced rethinkers, working together in a manner that does not engage whatever professional responsibilities they may otherwise be carrying, to sketch a credible, workable system of peaceful change.

* * *

The object is to imagine a workable world. One starting point is to ask what works.

As an offset to the daily diet of mayhem and disaster which passes as "news" in the mass media, we need to remind ourselves, and our future policy-makers still in school, that some parts of the "international system" are working very well, and other parts tolerably well.

Not all of it is to everyone's taste; in a world mainly characterized by diversity, no outcome will be universally praiseworthy. But consider, as examples, these fragments of a "workable world":

1. Weather forecasting, the eradication of some infectious diseases, international civil aviation, the allocation of the frequency spectrum, the uses of outer space (so far), Antarctica, the deep seabed (what's left of it), and the many other instances of or efforts at international technological cooperation.

2. European economic integration (as far as it goes).
The success (so far) of population limitation in most, though not all, Third World countries.

The "globalization" of an efficient information flow (though not always a fair distribution of the benefits) in such fields as money exchange, commodity markets, airline reservations, and the coverage of news and sports.

Subregional cooperation, such as the Mediterranean cleanup pushed by the UN Environment Programme.

Adjudication, by the International Court of Justice, of a few disputes. They are pitifully few; but one of them was the seemingly intractable Atlantic fisheries dispute between Canada and the United States.

The more effective instances of UN peacekeeping and quiet diplomacy by international agents and outside-the-system mediators.

There is a good deal to start with here. Can we bottle the essence of what works and sprinkle it over what doesn't?

* * *

"Rethinking international governance" requires us to focus on the international "functions of the future", to analyze the new needs for cooperation on mutual security, on economic stability and fairness, on assuring justice and participation, on managing the global commons - the commons that now includes not only clouds and penguins and fish and deep sea minerals but also parking spaces at geosynchronous orbit and the transborder flow of computerized data.

Cutting across these "functions of the future" are new technologies, the product of new scientific learnings in the life sciences and of the recent marriage of fast computers and global telecommunications. The new technologies deserve our special attention; they can make or break any effort to develop an up-to-date international system of peaceful change.

Many of the items on the contemporary international agenda take the form of implicit or explicit threats to economic and political stability, to the global biosphere or to the survival of the human race itself. Virtually all of these threats come not, as in the past, mainly from the workings of cruel but impersonal forces, acts of Fate or of God. They derive overwhelmingly from the hand and brain of man, whose scientific and technological prowess has spun off malign "externalities" ranging from overpopulation to the weapons of genocide.

The perverse social impacts have spawned (even in the world's most powerful countries) feelings of inadequacy,
even helplessness, of being swept along - sometimes for better but often for worse - on an unstoppable flood of innovations.

Yet it is beyond argument that technology, when asked the right questions, can work for peace as well as war, for social fairness as well as economic growth. We don't have to start with satellites for military reconnaissance and only belatedly say to ourselves. "Hey, wouldn't that product of military R & D be useful for verifying arms control agreements?"

Why couldn't we start the other way around, by posing for the R & D community the requirements of a genuine peace system, and then asking the scientists and engineers to address themselves to that? There are, surely, more than enough people with highly technical skills, especially young people, who would prefer to labor in the vineyards of peace than where the grapes of wrath are stored.

There are already some encouraging examples of what happens when you start with the benign technological options. Remote sensing from satellites has been used for mapping the Amazon, for crop forecasting, for monitoring the destruction of rain forests and the outward creep of deserts. State-of-the-art remote sensing was even used for observation of the staged troop withdrawals in the Sinai.

We can hardly blame the scientists and engineers who chase after grants and contracts in researching and developing the technologies of war, if we're not trying equally hard to create a demand for their skills and insights in fashioning the technologies of peace.

* * *

It is still shocking, forty years later, to realize that the Manhattan Project, the huge secret organization that produced the atom bomb during World War II, did not employ on its staff a single person whose full-time assignment was to think hard about the implications if the project should succeed. No one was working on nuclear arms control - and we have been playing catch-up, not too successfully, ever since.

It doesn't have to be that way. We can take charge of our own destiny. We have even done it right a few times already.
Rien n'a changé dans la politique d'asile des autorités fédérales qui consiste à s'aligner sur le modèle allemand et à en rajouter même dans la violation systématique des droits fondamentaux qui prend quasiment valeur de loi. Conséquence de l'accélération de la procédure de demande d'asile, en un temps record le nombre de refus est passé de près de 2% à plus de 12%.

Ainsi on renonce à auditionner les demandeurs, ce qui revient à leur refuser le droit à la défense. Les rejets sont accompagnés d'un avis d'expulsion, ce qui constitue une violation du principe de non-refoulement, pourtant indépendant de la procédure d'asile.

L'expulsion en Turquie de Kurdes et de Turcs - avec menace d'emprisonnement à l'arrivée - est devenue une routine. Chaque semaine des dizaines d'entre eux sont renvoyés via l'aéroport de Zurich.

En même temps, les tentatives d'intimidation des autorités suisses envers les réfugiés et ceux qui les protègent se multiplient. Le 6 novembre dernier, Leonard She Okitundu, Zaïrois, est emprisonné et interrogé une journée entière par le procureur fédéral qui s'intéressait, entre autres, aux activités du CEDRI...

Okitundu, ami de François Lumumba, connu pour être un représentant de l'opposition démocratique zaïroise, s'était fait remarquer à cause des recherches qu'il menait sur le sort des Zaïrois récemment expulsés de Suisse. Il a été relâché le lendemain, après une protestation massive des organisations de défense du droit d'asile.

La deuxième révision du droit d'asile, approuvée par le Parlement, (et, récemment, approuvée par deux tiers des votants) va abolir de fait ce droit fondamental. Elle prévoit les mesures suivantes, qui, rappelons-le, sont déjà appliquées par l'administration en toute illégalité.

1. Clause d'urgence: le gouvernement fédéral pourra, y compris en temps de paix, fermer les frontières en cas "d'afflux extraordinaire" de réfugiés.

2. Règlement des postes frontières: les autorités douanières ne laisseront entrer les réfugiés qu'à certains pos-
tes, choisis par le Conseil Fédéral, après une "procédure préliminaire" et en dehors de tout contrôle public.

3. Internement forcé: même si les réfugiés peuvent bénéficier d'un hébergement privé, les autorités pourront les placer d'office en camps d'hébergement ou les contraindre à aller dans un autre canton.

4. Interdiction de travail: fait nouveau, aucun demandeur d'asile ne pourra exercer un emploi pendant une période de trois mois.

5. Détention préventive: dans l'attente de leur expulsion, on pourra détenir les étrangers en prison durant 30 jours sans avoir à motiver cette décision; ce qui leur retirera toute possibilité de se réfugier dans un pays tiers.

Cette politique d'asile se heurte cependant à une ferme opposition de cercles de plus en plus larges de "l'autre Suisse". Nous nous limiterons ici à quelques exemples de cette mobilisation:

Le ler septembre dernier, le Dr Zuber et sa femme déclarent publiquement qu'il empêcheront par tous les moyens non-violents l'expulsion de M. et Mme Kambua, un couple de zafiros. Au cas où la police interviendrait, Zuber déclare qu'il s'enchaînera aux Kambua. Lors d'un banquet républicain à Berne, plus de 100 personnalités suisses, dont Mme Leni Robert - membre du gouvernement berinois - expriment leur solidarité avec la famille Zuber. L'Action Nationale, mouvement xénophobe, a porté plainte contre les Zuber et Mme Robert. Mais grâce à de nombreux témoignages de sympathie, les autorités ont cédé: le couple Kambua peut rester en Suisse jusqu'à ce que l'on trouve un pays tiers qui les accueille.

Le 18 septembre, dans le canton de Vaud, pour la plupart des politiciens connus - fonctionnaires cantonaux et élus locaux - déclarent parrainer des réfugiés menacés d'expulsion. Des procédures disciplinaires sont entamées à l'encontre de certains d'entre-eux.

27 septembre: à l'appel du Mouvement pour une Suisse ouverte et démocratique (BODS), environ 7000 personnes manifestent à Berne pour le droit d'asile et contre le racisme. La manifestation se termine par un concert de solidarité de Myriam Makeba.

4 octobre: la ville de Thoune met fin à une expérience intitulée "le sou des réfugiés". Cela consistait à remettre aux demandeurs d'asile une monnaie spéciale ne pouvant être utilisée que dans les magasins indiqués par les autorités. Mais dès le début de l'opération des citoyens suisses rachètent ces "sous" aux réfugiés et font ainsi capoter cette forme d'apartheid "à la Thounoise".
24 octobre: après l'expulsion en catimini d'un requérant d'asile turc par la police genevoise, un membre démocrate-chrétien du gouvernement genevois, Dominique Föllmi, décide d'accompagner tous les jours à l'école la fille de ce Turc, restée à Genève, pour empêcher son expulsion. Cette action va susciter de très vives polémiques au sein du gouvernement genevois.

6 novembre: cette même expulsion provoque de très nombreuses protestations dans l'opinion publique; à Genève, une manifestation regroupe 3000 personnes pour l'arrêt immédiat des renvois de Kurdes et de Turcs dans leur pays.

Lors d'une conférence de presse, la paroisse de Berne-Bethlehem annonce que deux paroisses de la région se proclament "sanctuaires d'asile". "Par tous les moyens non-violents légaux et illégaux", ils s'opposeront au renvoi de 40 Tamouls vers le Sri Lanka. Des représentants de "communes sanctuaires" déclarent que les autorités se livrent à de "cyniques expériences sur la vie humaine" en voulant voir ce qui se passera lors du retour.

Un banquet républicain, organisé par les communes sanctuaires et l'"Action pour les demanleurs d'asile déboutés" (AAA), réunit 300 personnes de tous âges et de toutes conditions. Deux porte-paroles du Mouvement des Sanctuaires américains sont présents. L'un deux, le Pasteur John Fife, de Tucson/Arizona, déclare: "La défense des droits de l'homme n'est jamais illégale".

7 novembre: l'Association Suisse-Kurdistan et le Comité d'asile demandent, dans une conférence de presse, l'application du principe de non-refoulement pour tous les Kurdes car, disent-ils, tous les membres de cette minorité sont systématiquement persécutés en Turquie. Le président de l'Association Mondiale des Arméniens exprime sa solidarité avec le peuple kurde.

Depuis des années, le gouvernement helvétique se défend en expliquant qu'il est obligé de prendre en compte la xénophobie de la population. Les quelques exemples que nous venons de citer prouvent l'hypocrisie de ce discours. D'autant que les cercles xénophobes n'ont jamais réussi à mobiliser les citoyens comme le fait aujourd'hui le mouvement antiraciste que l'on peut qualifier de véritable mouvement populaire, au-dessus des partis, tant il est divers dans son expression, sa composition sociologique et son implantation géographique.

Le gouvernement fédéral devra-t-il bientôt écrire un nouveau peuple?

(Bulletin du CEDRI, N°15, décembre 1986)
METTRE FIN A LA GUERRE IRAN-IRAQ

Du 12 au 14 février dernier s'est réuni au Caire, sur ce thème, un séminaire international convoqué par l'Organisation de la solidarité des peuples afro-asiatiques et le Conseil mondial de la paix. L'IFDA y était représentée par Ahmed Ben Salah.

Dans leur Déclaration, quelque cent participants venus de 30 pays et associations 'non-gouvernementales' appellent instamment, 'dans l'intérêt des peuples des deux pays et dans l'intérêt de la paix mondiale', à mettre fin immédiatement à cette guerre fratricide.

Le séminaire a analysé les différents aspects d'un conflit qui a déjà duré plus longtemps que la deuxième guerre mondiale et fait plus d'un million de victimes - hommes, femmes et enfants - ses conséquences, souligné ses 'effets négatifs pour la lutte de libération palestienne et déploiré les livraisons d'armes aux belligérants.

Affirmant leur appui aux résolutions des Nations Unies et du Mouvement des Non-Alignés, les participants se sont également félicité des efforts du groupe de travail des Ongs pour mettre fin à la guerre et souhaité qu'ils se poursuivent sans relâche.


Le convocateur du Groupe de travail, Juan Carlos Giacosa, qui est également Secrétaire général du Mouvement des jeunes et des étudiants pour les Nations Unies, a déclaré dans son intervention les efforts du Groupe.

Nous extrayons de son exposé les informations suivantes:

Toutes les organisations qui composent le groupe depuis le début du conflit avaient entrepris des actions politiques ou humanitaires, adopté des résolutions politiques, s'étaient adressées aux belligérants pour demander l'arrêt des combats, ou avaient fourni une aide humanitaire. Il manquait en revanche une action commune capable de renforcer le travail de chacun. Cette action commune devenait de plus en plus indispensable au fur et à mesure que les efforts de médiation échouaient et que la guerre devenait plus cruelle et plus ignorée que jamais.

Le travail en commun a commencé au printemps 1985, avec une réunion convoquée par le Conseil Oecuménique des Eglises. Dès le début, les membres du groupe de travail ont reconnu la diversité de leurs opinions au sujet
de la guerre et ont décidé de concentrer leurs efforts au plan humanitaire, les efforts pour la paix étant évidemment l'objectif central.

Plusieurs réunions ont suivi au cours desquelles les membres du groupe de travail ont décidé de lancer une campagne internationale destinée à mettre fin à la guerre. Leur premier souci a été de briser le mur de silence : l'opinion publique internationale a un grand poids et grâce à elle on a souvent réussi à mettre fin à des situations d'injustice, à sauver la vie des personnes et même à faire tomber des gouvernements...

On a commencé par publier toutes les résolutions sur la guerre du Golfe prises par les Nations Unies, la Conférence Islamique et le Mouvement des Pays Non-Alignés (novembre 1985). Un appel a été lancé à la mobilisation des forces dans les espaces nationaux, puis régionaux et global, afin de faire connaître le drame qu'est cette guerre pour les peuples d'Iran et d'Iraq.

On s'est occupé aussi d'informer le réseau des Ongs des activités individuelles entreprises par certains membres du groupe sur le plan humanitaire, notamment l'assistance aux enfants au front. Une action importante a été la préparation d'une visite en Iraq et en Iran afin de faire connaître aux deux gouvernements les préoccupations du groupe et sa disponibilité pour aider à trouver une solution honorable au conflit.

Parallèlement, le groupe avait décidé d'organiser une conférence internationale qui aurait pour but d'exprimer la préoccupation de l'opinion publique internationale et d'étudier des différentes formes de coopération humanitaire.

Des contacts furent établis avec les missions d'Iran et d'Iraq à Genève afin de demander l'accord de Baghdad et Téhéran pour visiter officiellement ces deux capitales. Le groupe ne reçut, malheureusement, qu'une réponse officielle, celle de l'Iraq. Le groupe de travail prit alors la décision de faire le voyage à Baghdad et de continuer à insister auprès de Téhéran.


A Baghdad, la mission a été reçue par le Ministre des Affaires étrangères qui a manifesté l'accord de l'Iraq avec les résolutions du Conseil de Sécurité et de l'Assemblée Générale des Nations Unies concernant la guerre.

La délégation a également rencontré un grand nombre d'Ongs irakiennes, notamment le Conseil de la Paix, la Fédération des femmes, les syndicats de jeunes et d'étudiants, les travailleurs et les intellectuels, constatant partout un sincère désir de paix et la souffrance que cette guerre insensée entraîne.
Finalement, la Conférence eut lieu en avril 1986. Après de longues tractations et grâce à l'aide de plusieurs Ongs, l'Iran était présent. Trente-trois "Ongs" internationales et soixante-quatre "Ongs" nationales ont participé à la Conférence.

Les organisateurs avaient décidé que la Conférence ne condamnerait personne, l'objectif étant d'encourager le dialogue et d'essayer de trouver des points communs en vue de contribuer à la solution du conflit. La délégation iranienne a quitté la Conférence 10 minutes avant sa clôture, ce que les organisateurs ont interprété par l'absence d'un mandat spécifique pour accepter une initiative de paix.

La résolution finale appelle à la fin immédiate de la guerre et affirme la conviction des participants de ce qu'une solution juste et durable ne peut être achevée que sur la base du respect du principe de non-ingérence dans les affaires intérieures des autres pays et du droit des peuples à la souveraineté, l'indépendance et l'intégrité territoriale. Elle exprime l'espoir que les deux pays gardent une position non-alignée et que les riches ressources religieuses de la région deviennent un facteur d'union entre les peuples.

La résolution demande aussi l'arrêt immédiat de toutes les opérations militaires et le début de négociations sérieuses garantissant une solution juste et complète du conflit ainsi que les droits légitimes des deux pays. Elle appelle tous les pays à arrêter toute action pouvant favoriser la prolongation de la guerre.

Finalement, elle s'adresse à l'opinion publique internationale, lui demandant de faire pression sur les gouvernements et sur les Nations Unies et d'intensifier la campagne jusque à l'arrêt du conflit.

Un certain nombre d'initiatives surgirent à la suite de la Conférence, entre autres, l'adoption du 10 juin comme la journée internationale d'action pour arrêter la guerre entre l'Iran et l'Iraq. Cette date a été adoptée officiellement par le Parlement britannique.


Le groupe de travail est ouvert à toutes les associations intéressées à prêter leur contribution à la cause de la paix. Le travail est dur et le groupe a besoin d'appui de tous.

(Groupe de travail des Ongs pour l'arrêt de la guerre entre l'Iran et l'Iraq, c/o ISMUN, International Trade Centre, 54 rue de Montbrillant, 1202 Genève, Suisse).
There are many journals, books and magazines devoted to the question of economic development, but, to the best of our knowledge, NONE addressed specifically to economic and technical cooperation among Third World countries and other issues relevant for South-South Cooperation; with articles written by known economists, eminent scholars and researchers, agents of ECDC/TCDC, policy makers and officials of international organisations primarily from the Third World; providing a forum for challenging, original, maybe controversial but always constructive and concerned analyses, views, ideas and suggestions from theoretical and practical points of view; with the aim to contribute to a better understanding of the Third World countries and their problems, share experiences on success and failure, discuss possible development paths and policies, improve information flow, etc.

This is why RCCDC has decided, on the basis of its 15 years of experience in theoretical and applied research on South-South cooperation, to bring forward:

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(Research Centre for Cooperation with Developing Countries (RCCDC), POB 97, SI109 Ljubljana, Yugoslavia).
PHILIPPINES: CORDILLERA PEOPLE'S ALLIANCE

The Cordillera People's Alliance, or CPA, is a federation of cause-oriented organizations of the indigenous people of the Cordillera, a mountainous region of Northern Luzon, Philippines.

In June 1984, twenty seven Igorot people's organizations gathered to found the Cordillera People's Alliance. This number grew to sixty by the time of its Second Congress the following year. The CPA now has more than 120 member organizations.

The member organizations of CPA include indigenous socio-political structures such as the clan, ato, tribe, dap-ay, ili and barrio. CPA also has sectoral organizations of farmers, workers, peace pact holders and village elders, urban poor, women, small scale miners, youth and students, professionals, barangay captains, government employees and the like.

Purpose

The Cordillera People's Alliance was organized with the aim of uniting the Igorots, the diverse people of the Cordillera - the Bontoc, Ibaloi, Ifugao, Isneg, Kalinga, Kankanaey, Tingguian, Bago, Balangao, Gaddang, Kalangoya and other ethno-linguistic groups - for the defense of their ancestral domain and for self-determination.

The Igorot people need to unite on the basis of common history, culture and current problems. They also share the same territory and ancestral domain - the Cordillera. Under the present situation, they face five main problems which they must overcome to survive:

Socio-economic problems. At least three-fourths of all households live below the poverty line. Marginal harvests cause food shortages, especially in the hinterlands. Children suffer from malnutrition and poor health and many die. There are few schools or even teachers for elementary education and basic literacy classes. The lack of employment opportunities is forcing many to migrate to faraway places. In addition, the road system, albeit inadequate, needs much repair.

The land question. Many villages have been adversely affected by the construction of hydroelectric dams and geothermal projects and the operations of mining and logging corporations which have already displaced thousands of families from their homes and fields. Furthermore, the national government has classified 85 per cent of the entire Cordillera as forest reserve. Under the Revised Forestry Code, the people are not allowed to occupy, reside, farm, pasture, hunt or take away any forestry products in these areas. The Igorots have thus become illegal occupants or "squatters" in their own land in the eyes of the law.

Discrimination. The Igorot have long endured discrimination, ever since the Spaniards labelled them as pagans and savages for resisting baptism and colonial rule. To this day, discrimination continues because the people have persisted in their customs, rituals and artistic traditions.
Political misrepresentation. The government seldom, if ever, recognizes the Cordillera people's democratic traditions like the bodong, ator, dap-ay, hidit, kalon, tong-tong and custom laws like the pagta in its present structures and decision-making processes. In addition, many Igorot government officials advance only the narrow interests of relatives and friends instead of the rights and welfare of the people they should be representing.

Militarization. The Cordillera is one of the most militarized regions in the country today because of the people's growing consciousness and unity in asserting their rights. And the military has committed numerous abuses and atrocities. Suspected as subversives or their allies, many villagers have been detained illegally, tortured or "salvaged" (summarily executed), their villages strafed, bombed or turned into Vietnam-style hamlets. Many have fled to far-flung areas and justice has yet to be achieved for the victims.

Programme

The CPA pledges itself to work for regional autonomy in the Cordillera. This means unifying all Cordillera areas and ethno-linguistic groups into an autonomous region under a regional government with its own legislative assembly, executive branch and judicial system based on the rights and interests of the Igorot people and their diverse customs and traditions.

The right to self-determination has six distinct features:

The people's right to ancestral domain. The Cordillera is the physical base of the Igorot people, the source of life from which springs their culture, economic systems and socio-political structures. This territory that belongs to the people include not only areas they actually occupy, but also the entire breadth of land vital to their lives: the rice terraces and swidden farms, the pasture lands and hunting grounds, the burial sites and sacred shrines, the forests, mountains and waters, the minerals below and the sky above. Only by constituting the Cordillera ancestral domain into an autonomous region can a truly democratic government guarantee this perpetual and inalienable right of the indigenous people of the mountain provinces.

The people's right to own, use, manage and dispose of all natural resources within their ancestral domain prior to national and other constituencies. Further exploitation of these resources requires democratic consultation with the people from whom approval must first be secured. Just compensation and a share in beneficial returns must accrue to the native inhabitants of the autonomous region. All existing and foreign-controlled industries must indemnify the affected communities for plunder of their natural wealth. Conservation measures will be adopted to protect and improve the ecological system.

The people's right to economic prosperity. The key to development is the broadest possible participation of the Igorot people, from understanding its basis and implications, to choosing the alternative best suited to their needs and to directing their own programs. Self-reliance, coopera-
tives, appropriate technology and adaptations of indigenous forms of collective labor and group management to be encouraged.

The people's right to maintain and develop their own culture. The Cordillera people are rich in indigenous rituals, customs and artistic traditions. These deserve to continue so long as the people believe in their meaning and viability. Instead of vulgarization, artificial preservation and exploitation for commercial purposes, the freedom should be guaranteed for the people to make appropriate and progressive innovations. Mass media, the schools and all other institutions should be harnessed to correct discriminatory ideas and attitudes regarding the Igorots and at the same time aid in cultivating a proper knowledge and understanding of the Cordillera people and culture.

The people's right to a life of peace and security. Militarization has only wrought havoc on the lives of the people who now demand the withdrawal of all troops and the disarming of all paramilitary units. A truly democratic government should heed the people's voice and also make amends by indemnifying all victims of military abuse. The supremacy of civilian authority over the military should be upheld as a primary principle in the governance of the region so that the people can freely exercise their rights and pursue their endeavours with neither apprehension nor fear of military intervention or repression.

The people's right to determine the form of their self-government and to uphold political systems already in practice. Custom laws and traditional forms of leadership and decision-making still govern many aspects of the people's lives in the Cordillera. Village-level administration should therefore be adapted to these traditions just as structures between the village and region should conform to the socio-political organization of the different groups. The highest administrative organ of the Cordillera autonomous government should be the regional assembly where all sectors, ethno-linguistic groups and/or provinces will be given proper representation.

The Cordillera People's Alliance is convinced that the native inhabitants of the mountain provinces can win genuine recognition of these rights only through a broad united struggle for self-determination and in conjunction with the overall Philippine struggle for national freedom and democracy. The Igorot people will have to organize and first rely on themselves to assert and defend their rights.

The activities of CPA include information campaigns, educational activities, seminars, organizing communities and other Igorot groups, cultural development, fact-finding missions in militarized areas, small scale economic projects, medical missions, relief services, petitions, dialogues, mass actions and many others. CPA also seeks to develop solidarity ties and linkages with various groups. Hence, the alliance has established a wide support network here and abroad among other indigenous peoples and minority groups, concerned Filipino citizens, church institutions, human rights advocates, cause-oriented alliances and other organizations.

(Cordillera People's Alliance, Room 208 FMSG Building, 1823 E. Rodriguez Blvd, Cor. New York St, Cubao, Quezon City, Philippines).
Established in 1974, CHDSC aims to work for the emergence of a just, participatory and equitable society with a special focus on South India and particularly working with citizens' groups in Tamil Nadu to promote:

- development which involves the totality of persons and society;
- an awareness of the broad social/economic/political/cultural context of poverty and underdevelopment;
- the inalienable right of every woman and man to participate in decisions affecting their lives; and
- the radical transformation of existing social structures so that all persons have equal access to society's resources.

CHDSC pursues its aim through:

- education and training in development, environment and non-formal learning;
- research on micro-level issues relevant to the poor; and
- consultancy and advisory services for citizens' groups, especially those in Tamil Nadu.

These key activities are supported by:

- an action-reflection programme in community development;
- publication of indigenous development and other relevant materials;
- information distribution through its documentation and journal section.

PRESENT ACTIVITIES

Training

CHDSC holds regular courses in development studies for those working with the poor in Tamil Nadu and other parts of India. We have also had participants from overseas. The development studies courses emphasise participants' need to analyse their own micro-situation against the framework of Indian history, socio-economic forces and development theories and strategies. Courses are either in Tamil or English. In addition, CHDSC offers courses in financial management and accounting for small voluntary organisations.

Research

CHDSC includes in its programme research related to problems encountered in micro-situations. The research selected, therefore, is functionally-oriented and need-based. Past projects have included community participation in the Social Forestry Project of the Government of Tamil Nadu.
and a case study of rural intervention. Present projects include a study on social constraints to the implementation of bio-gas technology in Tamil Nadu.

Consultancy & advisory service

CHDSC assists small local action groups in their programme planning, training, management, monitoring and evaluation as well as in legal, organisational and accounting services. About thirty groups from Tamil Nadu and Andhra Pradesh use this service. We have also executed tasks for and on behalf of donors, and other agencies.

Action-reflection

CHDSC is involved in a programme of community organisation and development in about thirty villages of Chingleput District of Tamil Nadu. Working through a strong rural based team from the area enables us to contribute to the local rural development (action) and to evaluate our experiences constantly (reflection).

Publication

The Centre's publishing activity began in an informal manner when organisers asked us to edit reports of workshops in which we had been involved. We now have published 17 titles. We wish to develop this area giving special attention to publications in Tamil and to indigenous material. Our newsletter, Struggle, is distributed to many groups in Tamil Nadu and beyond.

Information

CHDSC has a small documentation and journal section for use by staff, researchers, course participants and other organisations and individuals. Over 100 journals are received regularly as well as a wealth of conference papers, reports and considerable documentation in the areas of: development, environment, appropriate technology, women, youth, population, peace and disarmament, health, food, urban development, human settlement, adult and non-formal education, science and technology and social science research.

Women

CHDSC has always encouraged the participation of women in training programmes, and in its rural programmes. Specific training and awareness programmes with women have been introduced in recognition of the critical role women play in their societies and in respect for the critical situation in which women are presently double-bound.

(20, Subramaniyan Colony, Thiruvannamalai, Madras 600 041, India)
ARGENTINA: ACCION POPULAR ECUMENICA

De nuestra consideración: La presente tiene la finalidad de comunicarles nuestras intenciones y necesidad de crecer y profundizar las tareas que con profunda vocación humanista, solidaria y por la justicia — desde hace más de 10 años hemos realizado.

Durante los años 1976 - 1983, nuestra preocupación estuvo, principalmente, centrada en el problema de los derechos humanos en nuestro país. Esta preocupación había comenzado con el golpe de Estado en Chile ya que nuestra zona - límite con dicho país - fue la receptora inmediata de los exiliados.

A partir de 1983, nuestra preocupación principal son las condiciones socio-económicas y políticas que hagan posible el mantenimiento y consolidación de la democracia. En este sentido, nos parecen claves la búsqueda de alternativas de desarrollo que nos acerquen y relaciones sociales justas y solidarias.

La tarea concreta han sido asesoramiento a pequeños productores agrícolas, trabajadores agrícolas y sectores políticos comprometidos con el campo popular y acompañamiento a tareas de autoconstrucción en sectores carenciados como viviendas, centros de salud, guarderías infantiles, etc. Además, hemos realizado seminarios de capacitación y debates sobre estos temas y divulgación a través de cuadernos y documentación. Una tarea muy especial y fructífera ha sido la formación de un centro de documentación orientado a educadores populares, cooperativistas, militantes populares y problemáticas de desarrollo.

Esto en cuanto a las tareas. Nuestra realidad es una provincia ubicada junto a la Cordillera de los Andes, en la zona central del país. Aproximadamente un 25% de su extensión está dedicada a la producción vitivinícola y frutihortícola, el resto es un inmenso desierto con alguna producción caprina de subsistencia y absolutamente marginal.

La zona cordillerana es rica en minerales no explotados y petrolífero. Estos rubros están a cargo del Estado, con serios problemas económicos y financieros. Los productores agrícolas vienen soportando desde hace muchos años una seria crisis económica y social. Los productores de las zonas marginales prácticamente no tienen horizonte a la vista. Los sectores trabajadores han visto caer sus niveles y calidad de vida en forma abrupta y, en general, se multiplica la tendencia a emigrar hacia grandes ciudades.

Existe, además, un pequeño sector industrial ligado a la agricultura - en seria crisis - y otro ligado a grandes obras públicas, también afectado por la caída de las inversiones sociales.

En síntesis, deseamos conocer todo aquello en que puedan colaborar con nosotros: publicaciones, experiencias, proyectos de desarrollo, etc.

Institucionalmente nos identificamos como APE — Acción Popular Ecuménica — ya desde el principio hemos privilegiado una relación pluralista, creativa, dialógica entre quienes nos comprendemos en la tarea de acompañar a los sectores populares en acceder a condiciones de vida dignas.

(Ricardo E. Rojo, APE, Italia 166, 5500 Mendoza, Argentina).
PERU MUJER

Perú-Mujer como organización privada sin fines de lucro trabaja desde 1979 hacia la motivación de la participación de las mujeres en el desarrollo a todo nivel mediante actividades de estudio y acción.

QUÉ ESTAMOS HACIENDO AHORA?

1. Perú-Mujer desarrolla proyectos para promover acciones de las mujeres en sus comunidades.
2. Perú-Mujer elabora materiales educacionales para motivar las demandas de las mujeres en el uso de servicios, respetando sus formas de organización.
3. Perú-Mujer propicia el cambio de la Ley para lograr la igualdad de derechos y oportunidades entre mujeres y hombres.

CÓMO HACEMOS NUESTRO TRABAJO?

Por medio de cuatro áreas de desarrollo:

1. **Mujer y nutrición**

Huertos comunitales con el propósito de mejorar la nutrición familiar y abastecer a los comedores populares con hortalizas. Se ubican en los arenales del sur de Lima. Han sido capacitados 30 jóvenes (mujeres y hombres seleccionados por dirigentes vecinales) en horticultura, manejo de huertos y uso de técnicas de cultivo. Se han establecido 15 huertos dirigidos por los jóvenes capacitados que beneficiarán a las familias más pobres del sur de Lima.

**Lactancia Materna.** Perú-Mujer auspicia al Comité Pro-Lactancia Materna y Alimentación Infantil. El Comité conformado por profesionales surge como respuesta a la necesidad de vigilancia sobre el cumplimiento de las normas nacionales de comercialización de la leche materna en los servicios hospitalarios de varias regiones del país. Los materiales educativos sobre el tema como las experiencias son compartidos a nivel de la Red Latinoamericana de Alimentación Infantil.

2. **Mujer y trabajo**

Centro de Producción y Comercialización de Artesanías y Granos Andinos en Pamplona Alta surge en respuesta a la necesidad de dar una ocupación e ingresos a las mujeres de Pamplona (sur de Lima). En Centro ha brindado capacitación en tejidos a mano, procesamiento de granos andinos, manejo administrativo, organización, producción y comercialización, dirigido a 280 mujeres.

**Apoyo al Sindicato de Trabajadoras del Hogar.** Tiene el propósito de capacitar a nueve dirigentes para que ellas a su vez capaciten a otras trabajadoras con una metodología participativa. En la experiencia se lograrán: 20 folletos elaborados en el taller práctico de prensa popular; dos audiovisuales trabajados en el taller de fotografía; se produ-
citará 12 spots radiales para difundir los derechos que las trabajadoras del hogar cuentan. Finalmente se implementará un Centro de Servicios de Información para las trabajadoras del hogar de Lima Metropolitana dirigido por las 9 dirigentes capacitadas.

3. Mujer y servicios

Implementación de Mini-Cunas en el pueblo joven de Leóncio Prado, ubicado en el Cono Sur de Lima. Se han establecido cinco pequeñas cunas de cuidado infantil administrado por mujeres de la comunidad previamente capacitadas en psicología y alimentación, preparación de juguetes con materiales desechables y patrones de crianza como aspectos de administración de los servicios.

El rol de la mujer en la educación y los servicios legales bajo la necesidad de difundir los derechos de la mujer y responder a las demandas de atención legal, en el distrito de Independencia (norte de Lima), y luego de la selección de participantes por las organizaciones femeninas, se capacitaron 60 mujeres en derecho constitucional de familia, penal, laboral y régimen de pueblos jóvenes. Para la capacitación se ha elaborado material educacional y audiovisual que facilite el aprendizaje del derecho. Se implementó cuatro servicios legales manejado por 15 promotoras legales, dando consultas y asumiendo más de 500 casos de documentación personal, partida de nacimiento, juicio de alimentos, maltrato físico y abandono familiar. Perú-Mujer cuenta con un equipo de abogados, sociólogas, psicólogas que asesoran y supervisan el trabajo.

Al presente se han constituido 8 Comités de Defensa de los Derechos de la Mujer y se plantea la necesidad de replicar la experiencia en otros sectores.

Alfabetización y educación cívica de mujeres campesinas área de selva, Tarapoto. Es un proyecto en convenio con el Ministerio de Educación y UNESCO para trabajar en dos comunidades campesinas. Se plantea alfabetizar a 40 personas, capacitar en derechos cívicos a 60 y beneficiar a más de 200 familias en acciones de promoción y desarrollo comunal.

4. Mujer y salud

Se elabora folletos de motivación en salud con una metodología participativa adaptando los mensajes a la realidad comunal.

Un juego de 12 folletos para difundir políticas del sector Salud en pueblos jóvenes dirigidos a: Qué es la salud?; Mujeres; Comedores Populares; El Vaso de Leche; Promotoras y Delegadas de Salud; Club de Mujeres, Comité de Damas, Club de Madres; Asistentes Sociales Barriales; Animadoras y Auxiliares de Cuidado Infantil; Clubes Deportivos; Círculos de Estudio; Asamblea Popular y Plan Único de Salud.


(Perú-Mujer, Apartado Postal 949 Correo Central, Lima 100, Perú).
MEXICO: THE ACADEMY OF HUMAN RIGHTS

The purpose of the Academy is to further the study, teaching and dissemination of human rights in Mexico and to promote respect for human rights in Mexico and Latin America.

The Academy was founded in 1984 and during its first months of existence it organized a number of public debates and round table discussions on different aspects of human rights, such as: the current world debate on human rights and the environment, human rights and ethnic minorities, youth and human rights, human rights and the consumer, human rights and women's rights, the right of refugees, international protection of human rights, the press and human rights, health and human rights.

In cooperation with the National Autonomous University of Mexico, the Academy organized a first introductory course on human rights in November 1985, with a total of 54 hours of course-work (including workshops, seminars, and public lectures). Fifty participants attended the complete course. Participants included advanced students in law and social science, university professors, journalists, public officials and activists from human rights defense organisations.

Currently the Academy is carrying out the following activities:

- preparation of a series of radio programs on human rights;
- preparation of a volume to be published jointly with the National University including the course material used in the first introductory course, for future courses;
- preparation of volume on the legal rights of Central American refugees in Mexico.

In addition, the Academy is carrying out a major research project on the situation of Central American refugees in Mexico.

It has also established an information center on human rights with particular emphasis on Mexico and Central America, for which it has already acquired a computer and is establishing contact with the major human rights data bases in the world.

Planned activities include the publication of a periodical newsletter or bulletin on human rights, with a special emphasis on Mexico, Central America and the rest of Latin America; an international meeting on the human rights of displaced persons along the US-Mexican border, to be organized jointly with the Center for the Study of Human Rights of Columbia University, and the preparation of teaching materials on human rights to be incorporated in the official school texts and manuals used in the Mexican educational system.

The founding members of the Academy include: Alfonso García Robles, Nobel Prize winner; César Sepúlveda, former President of the Inter-American Commission of Human Rights; Méndez Arceo, former Bishop of Cuernavaca; Porfirio Muñoz Ledo, former Cabinet Minister, former Mexican Ambassador to the UN (and member of the IFDA Council). The Academy now has 44 members. The President of the Academy is Rodolfo Stavenhagen, former Assistant-Director General of UNESCO (and member of the IFDA Committee).

(Apto postal 70-282, 04510 Cd. Universitaria, México DF, Mexico).
THE OTTAWA DECLARATION
FOR INNOVATIVE, SUSTAINABLE FARMING SYSTEMS

We, the undersigned scientists from Canadian and US universities and research institutions, call on members of the worldwide scientific community to join us in developing agricultural systems fundamentally different from those promoted over the past fifty years.

We invite our colleagues to examine critically the short and long-term effects of prevailing agricultural techniques on the environment and human societies. Having conducted such assessments ourselves, we urge our colleagues to explore innovative sustainable systems of crop and livestock production, and particularly to seek pest control methods which protect human and environmental health.

The use of chemical pesticides in rural and urban settings has contaminated lakes, streams, aquifers, wildlife and food marketed all over the world. Farmworkers, their families, and non-farming residents of areas placing heavy reliance on chemical pest control often suffer acute and chronic ill effects from pesticide exposure. Severe economic losses result as many pests develop resistance to chemical control. Farming methods dependent on high capital inputs can also accelerate soil erosion and fertility loss, threatening the base of all agricultural productivity and human sustenance.

We are also concerned that North American and European nations that have banned or severely restricted certain pesticides at home persist in exporting these same products to developing nations. Medical experts and regulatory authorities describe pesticide misuse and accidental poisonings as a major international public health problem - especially for developing countries, where chemical pesticide use has dramatically increased over the last two decades.

Health and environmental problems arise not just from the use of chemical pesticides but from their production. The Bhopal tragedy in December 1984 killed thousands and injured tens of thousands. It was less an anomaly in a "safe" system than a reminder of the possibilities inherent in the chemical pesticide system itself.

As the economic, environmental, and social costs of chemical pesticides mount, those who are harmed will demand equitable compensation. Who will be held responsible? Who will pay? These questions will become more compelling - and more frequent - if we permit present trends to continue. We cannot undo the past and have yet to determine how to deal fairly with its victims; we must act now to prevent future damages.

As concerned scientists and professionals, we believe it will be necessary to completely transform prevailing methods of food and fiber production if the problems posed by chemical pest control are to be adequately addressed. The transformation must, by definition, incorporate a better understanding of and reliance on complex naturally-occurring interactions to control insects, pathogens and weeds and safeguard soil fertility.

Many of us are personally familiar with working systems that prove agriculture production with minimal or no use of chemical pesticides can succeed. All of us are aware of growing evidence that sustainable, agro-
ecological farming systems offer genuine solutions to the many problems associated with chemical pesticide dependence without sacrificing the yields and efficiencies the world requires. As scientists, the need to explain, enhance, and duplicate such successes should guide our research.

The transformation of agriculture, however, will require contributions from many other people both within and beyond our own disciplines. Our challenge is to explore and develop economically, socially and environmentally sustainable alternatives to prevailing agricultural practices. The immediate agenda for action:

. greater efforts to identify pest control methods that combine the wisdom of the past (especially indigenous and traditional farming methods) with modern agronomic techniques;

. withdrawing subsidies from environmentally-unsound agricultural technologies, including an end to international financial support for chemical pesticide use in countries where their safe use cannot be guaranteed;

. the mobilization of public demand and support for farming systems based on sustainable agro-ecological principles - the employment of traditional biological, cultural and integrated pest control techniques in combination with soil improvement programs must replace chemical pesticide use wherever possible;

. redirecting plant breeding efforts toward varieties tolerant of local climate and natural conditions, and away from changes which only serve to deepen dependence on chemical pesticides (such as induced-tolerance to purchased inputs);

. finally, these actions must be accompanied by appropriate public policies requiring, encouraging, and enforcing the minimal use or non-use of chemical pesticides.

Creating the new programs and institutions to put agro-ecological production systems into wide use will, no doubt, present our greatest human challenge. It is a challenge we accept knowing that scientists have a central role to play in the transition - together with farmers, farm-workers, rural and urban residents, consumers, chemical industry workers and government officials.

As a first step, we can all work to correct the all-too-common misconception that sustainable agricultural methods are some sort of nostalgic retreat to a less scientifically-developed past. Thus we speak out today with Pesticide Action Network International to recognize these innovative and practicable farming systems for what they really are: the best hope for a global agricultural future based firmly on biological and ecological principles.

We urge our professional colleagues and other concerned individuals to join us.

Ottawa, 5 June 1986, World Environment Day

(Concerned scientists may join the first signatories through writing to Monica Moore, Pesticide Education and Action Project, POB 810, San Francisco, CA 94101, USA).
12TH IOCU WORLD CONGRESS TO MEET IN MADRID IN SEPTEMBER

More than ever before consumers are realising the need to show consumer solidarity in order to achieve a better world: through local, national and international solidarity, the campaigns and work of consumer and like-minded groups are making a difference; the consumer voice is being heard. But there is still much to be done to ensure that consumer rights are fully respected and that the development process takes into account the consumer interest.

From 15-20 September 1987, some 400 representatives of consumers associations from all over the world will meet in Madrid, Spain, to discuss issues affecting the lives of consumers everywhere - to share experiences and knowledge and to work together to search for ways of promoting and protecting the consumer interest nationally and internationally. The occasion will be the 12th IOCU World Congress, the first to be held in a Spanish speaking country, and where it is planned that the majority of sessions will be in both Spanish and English.

The Congress programme will include meetings of the General Assembly to draw up IOCU priorities for the next three years; two international plenary seminars - one on consumer safety, one on economic issues, as well as further plenary on the UN draft code of conduct on transnational corporations; more than 25 workshops and training sessions covering issues of concern and interest to consumers everywhere; exhibitions and continuous audio-visual programme.

(For more information: Soledad Gonzales, Congress Coordinator, IOCU, Emmastraat 9, 2595 EG The Hague, Netherlands).

LA LIGA URUGUAYA DE DEFENSA DEL CONSUMIDOR BUSCA INTERCAMBIO

La Liga Uruguaya de Defensa del Consumidor desarrolla en el Uruguay desde 1983 una intensa actividad de promoción social en todos los campos de la defensa del consumidor, así como implementa programas de investigación y acción en tal sentido.

La Liga Uruguaya de Defensa del Consumidor cuenta en su seno, con varias organizaciones especializadas tales como: "Instituto para la Mujer" (que trabaja en educación y promoción de los derechos de las mujeres; "Instituto del Medio Ambiente" (que realiza estudios y acciones para el desarrollo de la conciencia ambiental así como en la protección del entorno); "Servicio de Prensa y Difusión" (responsable de la Revista del Consumidor y de la edición de material didáctico en general); "Oficina de Información y Asesoría Jurídica" (que ofrece información y protección legal a consumidores y organizaciones sociales);

De acuerdo a lo expuesto tomamos contacto con ustedes a los efectos de manifestarles nuestro interés de mantener un contacto fluido con ustedes. Estamos particularmente interesados en conocer mayor información sobre vuestras actividades, programas de cooperación y posibilidades de colaboración. Por otra parte, les ofrecemos intercambio de información y documentación y canje de publicaciones.

(Duvimioso Terra 1157, Montevideo, Uruguay).
ITALY: IDOC

IDOC is an international resource centre specialised in collecting, processing and disseminating information from grassroots movements on development and North-South issues within a perspective of human and social liberation. It was founded in 1965 as a non-profit association with international membership.

IDOC's activities include:

- the collection, classification and indexing of documents related to its areas of interest;
- information services such as the preparation of bibliographies, studies and trend reports;
- the maintenance of a Third World documentation centre open to the public;
- the publication of the bi-monthly international magazine "IDOC Internazionale" and of occasional books;
- a yearly training programme for documentalists from grassroots organisations in the Third World;
- the coordination of an electronic global network of development-oriented documentation centres called INTERDOC.

The IDOC collection

IDOC maintains a comprehensive collection of documents dealing with issues such as the development debate; church and society issues; the New World Information and Communication Order; human rights and people's rights, racism; country profiles: Third World; social, political and citizen's groups, liberation movements. In these areas, the documentation centre collects both specialised publications from all over the world and unpublished material (conference papers and reports, mimeographed sheets, "grey" literature, etc).

Documentation system

IDOC began systematically gathering and processing documents in 1970. By 1975, more than 18,000 documents were classified by country and subject according to the Universal Decimal System (UDC).

In January 1975, IDOC started using OASIS (Open Access Symbiotic Information System), a manual system based on the principles of concept coordination and optical coincidence. By 1983, 40,000 documents had been stored in OASIS.

In June 1983, IDOC started using a microcomputer and a software programme with a logic similar to that of the OASIS system.

Besides the documentation retrievable through the computerised information system, IDOC also collects 250 periodical publications and maintains about 250 country and subject files.
Services
This information is made available to IDOC's users through various documentation services:

- reference services: bibliographic searches, reading profiles and reference to primary sources of information and other information bases;
- enquiry services: the provision of information packages to meet specific needs;
- interpretative services: the preparation of trend reports, summaries and content analyses on specific themes by IDOC's various area specialists;
- photocopy services of documents.

Costs
Being a non-profit organisation IDOC keeps its prices as low as practically possible.

Training courses for Third World documentalists
The training courses for documentalists organised by IDOC in Rome constitute an important part of IDOC's activities. The documentation system is accurate, uses affordable technology, and is labor intensive. IDOC's courses provide training that differs substantially from the kind offered by universities and institutes. It also differs from the kind of technologically-centered training available on the market, courtesy of the companies which produce the technology itself, and who tend to focus mainly on computerised information systems. IDOC, on the other hand, retains the reliability and convenience of its original manual method.

For this reason the courses concentrate principally on the techniques of manual classification and also offer essential information and practical training on the computerised version of the OASIS system. The logic is compatible with that of computer systems and can, in fact, be converted easily to computerised use without methodological or organisational changes.

IDOC's training courses have been designed for documentation centres or contemporary archives whose objectives are not only to collect and preserve documents, but also to render them easily and speedily accessible to grassroots organisations and groups involved in information for action in countries of the southern hemisphere.

The course usually lasts four to five weeks, split into two parts: one focuses on theoretical training, while the other consists of practical exercises for small groups, taking into account the specific needs of each documentation centre, its primary field of interest, and its national situation.

Networking
Since it began IDOC functioned as a centre for documentation, playing an active role in the mutual exchange of information and experience. Its
contacts all over the world, its participation in international debates and key issues, has led to good relationships between IDOC and many other centres and organisations focussing on development issues. IDOC is member of several international networks:

- Transnationals Information Exchange (TIE-Europe), involving 40 action/research groups and workers' organisations in promoting the exchange of information on transnational corporations;
- Seeds Action Network (SAN), which specialises on agriculture and agribusiness;
- Pesticide Action Network International (PAN), which campaigns against the abuse of pesticides;
- Human Rights Information and Documentation System (HURIDOCS), with several hundred member organisations worldwide focussing on the defence of human rights.

**INTERDOC**

IDOC initiated and is presently coordinating another network called INTERDOC, which consists of 40 non-governmental research and documentation centres in 16 countries, all of which work on development problems. Some of the INTERDOC members are: DESCO (Peru), AMRC (Hong Kong), CODESRIA (Senegal), CENDIT (India). The members of the network are presently cooperating in order to explore the possibilities of networking with both traditional and electronic technologies; share experiences and plans in the computerisation of data; study problems of compatibility and discuss solutions to them.

The objectives of INTERDOC are to increase volume and speed of exchanges; strengthen the use of existing data bases and documentation centres; respond quickly to factual or bibliographic demands; expand thematic information services; offer contextualised information which is of immediate use to the media; train the staff of network partners in research, documentation and information skills.

The areas presently covered by INTERDOC are food and agriculture, human rights, women, peace and disarmament, transnational corporations, consumer action.

**IDOC Internazionale** is a bi-monthly publication in English, Spanish and Italian. It consists of reprints of in-depth articles, original contributions and resource guides on current issues. It serves as an instrument for the dissemination and exchange of non-commercial literature and information originally produced in less widely read languages.

(Via S. Maria dell'Anima 30, 00186 Rome, Italy).
UK: THE NEW ECONOMICS FOUNDATION

Orthodox economics is no longer working. At best, it has very partial solutions to the problems now besetting human societies worldwide. At worst, it is contributing to those problems rather than solving them: indebtedness and unemployment, poverty, inflation and global environmental degradation.

Keynes wrote 'practical men are usually the slaves of some defunct economist'. Our industrial societies, development models and financial systems have become the slaves of a whole range of outdated assumptions and practices. What is 'profitable', what is 'economic' and what is just accepted as 'the way things are' are increasingly in conflict with human rights, with overall human welfare and with the biosphere.

Any economics is based on a system of judgements and assumptions about human nature and the world we live in. As the system which underpins the old economics gives way to new perceptions of economic value and new criteria of economic efficiency and practicality, the educational task involved in the development and dissemination of the New Economics is immense. It is to carry out this work that the New Economics Foundation has been formed.

The new economics

If the key words of the old economics are economic growth, full employment and free trade, those of the new are human well-being, sustainability, good work and economic self-reliance.

What work will people do in the future? How will it be paid for? How will the Earth sustain it? If the overall well-being of people is to be improved, the answers to these questions will entail new ways of organising work and meeting human needs, and of guaranteeing incomes; a new emphasis on local economic self-reliance, including local economic regeneration and the enrichment of poor countries and communities through self-reliant development; new awareness of ecological constraints, of human needs for survival, social justice and self-fulfilment, and new economics concepts to take these into account; new growth areas for economic activity in energy-efficient and resource-conserving industries and in care and maintenance of the built and natural environment.

The New Economics Foundation will concentrate on linking the original thinkers, researchers and practitioners, who are taking the New Economics forward; publishing a quarterly newsletter, which will report the latest theoretical and practical developments; using the mass media to raise the public profile to deepen specialist and general understanding of these issues; incorporating new economic concepts and approaches into the formal educational curriculum wherever appropriate.

Among the members of the Foundation Committee are George McRobie (Foundation for Alternatives), Jonathan Porritt (Friends of the Earth), Alison Pritchard (Turning Point), James Robertson (Author, The Sane Alternative), Diana Schumacher (Schumacher Society), Harford Thomas and Jacob von Uexkull (Right Livelihood Foundation).

(27 Thames House, South Bank Business Centre, 140 Battersea Park Road, London SW11 4NB, UK).
THE OTHER ECONOMIC SUMMIT 1988

CALL FOR PAPERS

Plans are underway to introduce a multinational voice of the people at the Economic Summit to be held in North America in 1988.

During the 1970s "we the people" had a voice in world affairs through the citizens' associations fora held in conjunction with the UN Conferences on the Environment, Habitat, Desertification, Women, Science and Technology and others. With the shift away from the UN toward "summitry" only the heads of state now have voice.

The heads of states of the larger national governments have met annually since the Rambouillet Economic Summit in 1975. Their goal is "stimulating economic growth", naively assuming that economic growth will automatically reduce unemployment, eliminate world hunger, stop pollution and generally improve human welfare.

Since 1983 an imaginative and creative coalition of mostly British organizations have held parallel conferences called TOES (The Other Economic Summit). These alternative summits have brought out many of the failures of modern economic theories and practices. And turned the attention of both the governments and the accompanying media to the real grassroots economic problems.

The 1988 meeting of the heads of state will be in North America. A coalition of citizens' groups is now forming to present some of the economic concerns of the people at that summit.

Among the issues for research and discussion are:

1. that our national accounting procedures consider nonrenewable natural resources as income for GNPs rather than costs;
2. that the current economic process is intended to create a surplus for social use (e.g. improving health) but in fact reduces social well being (e.g. health);
3. that emphasis on the Gross National Product has been at the expense of local economies;
4. that small businesses create both more employment and more inventions than do large enterprises;
5. that the current definition of "work" downgrades self-employment and, the informal sector; and
6. that foreign aid has been used to get rid of surpluses from industrial countries in opposition to stimulating self-reliance in Third World countries.

Economists and other interested in preparing for and/or participating in TOES '88 NGO Forum will be put in contact with others and kept informed on developments through a special new column in TRANET's Newsletter-Directory. Do let TRANET know of any relevant work you or your organization are doing.

(TRANET, POB 567, Rangeley, ME 04970, USA).
La crise engendre la nouveauté. Un peu partout apparaissent de nouvelles initiatives qui constituent l’ébauche d’une autre société, mais l’économie alternatives ne pourra se développer que si des liens se créent entre ses différents acteurs, créateurs, producteurs, utilisateurs, consommateurs...


L’ALDEA lance donc l’Annuaire des démarches économiques alternatives avec comme objectif une première édition au cours du Ier semestre 1987, suivie d’éditions complémentaires au fur et à mesure de l’arrivée de nouvelles inscriptions. Ainsi se constituerait un réseau de l’Annuaire dont l’interconnexion pourrait se faire dans l’avenir par voie télématique si son développement le permet.

Cet annuaire se présentera sous forme de fiches, classées par zones géographiques et par secteurs d’activités, avec la possibilité de descriptions personnalisées ou publicitaires. Des index de mots-clés faciliteront la recherche par produits ou services, projets et demandes.

Nous espérons pouvoir trouver dans cet annuaire tous les porteurs d’initiatives alternatives à caractère économique, qu’il s’agisse d’entreprises (qu’elles soient le statut juridique), de groupements de consommateurs ou encore de démarches plus globales relatives au développement local ou au mode de vie.

L'utilisation de l'annuaire concernera les entreprises et plus encore les clients, car le consommateur est au moins aussi responsable que le producteur dans la lutte pour la qualité de la vie.

(Fiche(s) sur demande à l'Agence de liaison pour le développement d'une économie alternative (ALDEA), 28 bd de Sèbastopol, 75004 Paris, France).
FROM ANTHROPOLOGIST CHRISTINE OBBO

I hope you will spare space to just publish the following: (1) it is going to be a bonus worth a Nobel Prize for whoever discovers the vaccine for AIDS. (2) Doctors are pouring into Uganda and Zaire where incidences of AIDS have been reported to be high. (3) Although it is a public secret that patients in those countries are being treated as guinea pigs (according to one doctor, they "are able to do what they would not legally do in France or USA"). (4) I am concerned about ethics of all this and the silence the donor agencies are maintaining. (5) Furthermore, it seems that there is a campaign by those experimenting doctors to ensure that trouble-makers (i.e. people questioning their ethics) are kept away from AIDS research in those countries. (6) I want a cure for AIDS to be found but not at the expense of Africans, once more!

Norton, Massachusetts

FROM DHAKA, BANGLADESH

Thanks for sending a copy of the IFDA Dossier 54. I also received some publications of the Dag Hammarskjöld Foundation, Uppsala, sent at your request. At this opportunity, I congratulate you for publishing the ARENA message of solidarity to President Corazon Aquino of which I was a participant as a council member of ARENA. I found the Dossier interesting and useful. Looking forward for more interaction.

Mohiuddin Ahmad

FROM HYDERABAD, INDIA

I have been reading IFDA Dossier for the last one decade in the libraries and from friends. I must express my gratitude for collecting rich information and disseminating the same to the readers. Our organisation is working with small action groups in South India whose target is rural and urban poor. The thrust is on awareness and development. Because of the rich collection the IFDA Dossier provides and the need for such an information for evolving action programmes, we request you to supply us with the same. We will be highly grateful if you would include us in your mailing list enabling us to have real news about people at the bottom struggling for self reliance.

G. Surya Rao, Terre des Hommes

FROM LEUVEN, BELGIUM

Just a short note to thank you for sending us regularly the IFDA Dossier. We still find the initiative and persistent work of IFDA most inspiring and wish you all the best. Before long we hope to report on the preparation of the Habitat Forum Berlin (June 1987) which John Turner and I are preparing actively with HIC (Habitat International Council) and the Berlin Senate. Enclosed is a cheque for Fr.S. 50. as our annual contribution.

Hans Verschure, Architect, Katholieke Universiteit
FROM LIMA, PERU

We are recipients of IFDA Dossier for some time now and find the selection of material + focus extremely motivating. It touches upon many common concerns and interests, even if the women issue is not as present as I think it should be. I am especially moved by the issue N°56, with your provocative article "Neither Prince, nor Merchant: Citizen". It breaks through the dualism of existing system. I'm trying to incorporate more feminist thinking in your third system. Our little Center produces many low cost educational material, with a quarterly bulletin called Alternativas. I'm including some copies for you and want to express my sense of really "being in touch" in the common search.

Rose Dominic Trapasso, Promoción cultural "Creatividad y Cambio"

FROM LOMÉ, TOGO

J'ai l'honneur de vous adresser mes vifs remerciements pour IFDA Dossier que vous me faites parvenir régulièrement. Il est très intéressant et riche d'informations. Je vous prie de transmettre mes chaleureuses félicitations à toute votre équipe.

Koffi Attignon

FROM SALVADOR, BAHIA, BRASIL

Queremos agradecer el envío del Dossier, que mucho enriquece nuestra información y nuestro sector de documentación. Estamos empeñados en la organización del Consejo de Desarrollo y Participación de la Comunidad Negra en el Estado de Bahía, Brasil. Estamos ciertos que este Consejo mucho vendrá a contribuir para rescatar la ciudadania plena de este importante segmento de nuestra población. Al mismo tiempo, abrirá espacio para un amplio debate y concientización sobre la diversidad y pluralidad de nuestro país. Esperamos que continue este nuestro primer intercambio y circulación de informaciones.

Juana Elbein dos Santos, Sociedad de estudios da cultura negra no Brasil

FROM SAN FRANCISCO, CALIFORNIA

Please renew my subscription to IFDA Dossier. You folks do a wonderful job. Good luck in gathering finances to keep the journal alive.

Susan J. Thieman

DE SIDI KACEM, MAROC

C'est par un heureux hasard que je suis tombé sur un numéro de votre revue au Maroc dans un milieu très modeste. Je suis heureux de connaître votre organisation qui donne la parole à ceux qui veulent exprimer ou donner une idée. Votre revue est devenue une source culturelle, et j'aimerais avoir les derniers numéros du IFDA Dossier et merci bien. J'adore le Dossier! Merci!

Hdidech Ahmed.
LOCAL SPACE

Eduardo Ballón (ed) et al, Movimientos sociales y crisis: El caso Peruano, 266pp; Movimientos sociales y democracia: La fundación de un nuevo orden, 253pp. (Lima: DESCO, 1986). La crisis reciente que vive Peru, a diferencia de otras similares, tiene como uno de sus rasgos más saltones efectos de dispersión y fragmentación en los distintos sectores sociales. Entender la magnitud de tales efectos y la manera en que los distintos movimientos sociales viven la crisis, actúan en ésta y van definindo su identidad, es uno de los objetivos centrales de estos libros. En otras palabras, se trata de leer la crisis desde los sujetos y sus organizaciones. Sendero Luminoso, el movimiento sindical, el movimiento de pobladores, los movimientos regionales y los empresarios, buscan ser explicados en sus dinámicas internas. El hecho de definir a los movimientos sociales como el eje central del análisis, apunta a la observación de la realidad concreta y supera los estériles debates sobre el accionar de sujetos prefigurados desde la teoría. (Av. Salaverry 1945, Lima 14, Peru).

Hernando de Soto, El otro sendero (Lima: ILD, 1985) 317pp. Un trabajo documentado sobre el mundo de los informales: aquellos que viven y trabajan al margen de la ley. Se revelan cifras inéditas sobre el desarrollo de la informalidad, desde la época de las grandes migraciones hasta la actualidad, en que aproximadamente el 60% de las horas-hombre son trabajadas informalmente. En una primera parte, el libro reseña los orígenes de la informalidad, descubre la normatividad espontánea que ha surgido en ella como respuesta al orden tradicional y describe cuál es la reacción estatal. Por qué surge y se consolida la informalidad? Qué circunstancias animan esta rebeldía que ha amenazado las instituciones aparentemente más sólidas de la sociedad? La segunda parte responde a estas interrogantes fustigando los costos que la legislación impone. Sirviéndose de los resultados de minuciosos trabajos de campo, se calculan los efectos económicos de la normatividad que rige aspectos tan diversos como la construcción de viviendas, la instalación de industrias, la transporte público o el comercio. (Casilla postal 18, 1420 Lima, Peru).


Centro studi e ricerche Africa. Culture et développement: Contribution des chercheurs africains (Rome, 1986), avec les textes de B.L. Ouedraogo ("Les groupements Naam"); S.S. Mundere ("L'approche intégrée et participée dans le développement"); F.T. Sedalo (Elaboration, réalisation, évaluation des projets de développement"); T. Dramé ("Animation,
consientisation, participation dans un projet de développement") (FOCSIV, Via Giuseppe Palombini 6, 00165 Rome, Italie).

Marie-Angélique Savané (sous la direction de), Femmes et développement en Afrique de l'Ouest, (Genève: UNRISD, 1986) 207pp. Cette étude va au-delà des différentes recherches menées sur les femmes qui concluent que celles-ci, ignorées par les colonisateurs et par les planificateurs, demeurent cantonnées dans le secteur traditionnel, et proposent de les "intégrer au processus de développement national" en leur donnant accès à l'éducation, aux droits juridiques, à la propriété et à la technologie. Les liens organiques puissants créés entre l'économie de subsistance et l'économie de marché contribuent à remodeler les groupes sociaux et les formes de production dans le Tiers Monde. La persistance de formes de production non marchandes garantit la survie et la reproduction des ménages paysans, et reflète le degré d'incorporation de l'économie nationale à la division internationale du travail.


Pablo Latapi Sarre, Hacia una economía campesina alternativa: el modelo productivo (Tequisquiapan: 1986) 34pp. Une primera sección expone el concepto de "Modelo Metodológico Fundamental" y explica cuál es éste en el proyecto de Tequisquiapan. En la segunda, se argumenta la necesidad de elaborar una "teoría intermedia" que, en este caso, será la de "economía alternativa". La tercera sección aborda el contenido de la "teoría intermedia" adoptada, explicando la concepción, tesis y otros aspectos de una economía alternativa campesina. Se pasa a la aplicación de la economía alternativa en la zona del proyecto. La cuarta sección trata de las características de la economía campesina de la región y de las transformaciones que está experimentando el proceso productivo y la última presenta algunos instrumentos de análisis para identificar y jerarquizar las acciones productivas. (Apdo. 111, 76750 Tequisquiapan, Qro., México).

CCPN, Proceedings of International Conference on Primary Health Care and People's Movement (Bangkok, 1986) 221pp. The people's movement plays a pivotal role in primary health care. This is nothing new but a democratic process applied to community development. This is more easily said than done. For centuries of suppression, control and exploitation
of the rural people by centralized bureaucracy, tradition, culture, education, information and commercialization have established programs in the brains of all concerned in the opposite direction. The Mahatama Gandhi, deeply religiously concerned about exploitation of the rural people used the word "rural republic". Being strongly against separatist idea, he was by no means suggesting segregation, but a democratic rural community, free of exploitation by the city economically, culturally and administratively. (132/14 Soi Orapin, Rama 5 Road, Bangkok 10400, Thailand).


. *Rural Building* (Amsterdam: TOOL, 1986). This a course book, in four volumes, designed for people who are involved in technical vocational training. Although primarily meant for students at vocational training centres, this course is also useful for their teachers because of the extensive and planned way in which the subjects are treated. The technical training information is provided in understandable language and with illustrations suited to the understanding of those involved. The four volumes are: (1) *Reference book* covers the basic tools needed in rural building, how to use and maintain them, and deals with the traditional and modern building materials. (2) *Basic knowledge*: covers the basic techniques of masonry and carpentry and gives the trainee a general idea about basic procedures on a building site. (3) *Construction*: covers the essential construction techniques; it is built up in the same logical way as a house is built up: starting with the preliminaries of setting out and ending with the roof construction, hanging the doors, and the finishing. (4) *Drawing book*: covers the making and the reading of construction drawings; after an introduction in the techniques for oblique and orthographic drawings, the trainee will find out the lay-out of a whole building from the foundation to the roof. This set - 900 pages, size 16,5x24 cm, extensively illustrated, can be obtained from TOOL (Entrepôtdok 68a/69a, 1018 AD Amsterdam, Netherlands), dfl. 46.- postage excluded.

. TOOL Publications. This new publications list offers a selected number of titles in the field of appropriate technology and development.
A part of the titles, mainly practical and technical, has been composed by TOOL; the majority however comes from English and American appropriate technology organisations. In the 86-88 edition, approximately 50 titles appear for the first time. This brings the total offer to 381. The list will be provided free of charge on demand.

Ken Darrow and Mike Saxenian, *Appropriate Technology Sourcebook* (Stanford, California: Volunteers in Asia, 1986) 800pp. The annotated guide to A.T. literature has been revised and expanded, on the basis of a decade of experience, to include reviews of 1150 of the practical books on village technology from around the world. A comprehensive review is provided for every book listed as well as price information and ordering address. The Sourcebook helps people when they want to build a bridge, design a cookstove to save fuel, survey a field for irrigation, make a solar unit, operate a clinic, run a lathe, erect a windmill, electricify a village with waterpower, power a mill, stop a gully, replant a forest, weld a turbine, mill a board, manage a small business, or install a water system. 800 pages, 650 illustrations. Paperback copies US$17.95 ($9.00 for local groups in the South when paying with their own funds). S3 shipping charge for first book plus $1.00 for each additional book (surface mail). Payment in US$ to Appropriate Technology Project, Dept. PRS, POB 4543, Stanford, California 94305, USA. Also available from I.T. Publications, 9 King Street, London WC2E 8HW, UK.


Archie J. Baum, *Computocracy: Our New Political Philosophy, Its Time Has Come, What is it?* Government not by computers, but by computer users, more democratic because now everyone (?) is a computer user. (1986) 70pp. (1915 La Lomas Road, NE, Albuquerque, NM 87106, USA).

Bolo'Bolo (Semiotext(e) and P.M., 1985) 198pp. "In a large city we could find the following bolos: Alco-bolo, Sym-bolo, Les-bolo, Play-bolo, No-bolo, Sado-bolo, Maso-bolo, Blue-bolo, Dia-bolo, Marl-bolo, Marx-bolo, Anarcho-bolo, Incapa-bolo, Herb-bolo, Jesu-bolo, Krishna-bolo, and so on... all assisting in the substruction of the capitalist and/or socialist Planter Machine." (522 Philosophy Hall, Columbia University, New York, NY 10027, USA).

Elizabeth A. Logan, *Crystal Cosmos Network Directory: A Resource Guide* (1986) 60pp. The first concise, comprehensive, compilation of more than 250 international quartz crystal resources and references. Free listings include: health & spiritual professionals; teachers & educators; researchers; publishers; networkers; services & products book, newsletters & events; audio and visual presentations; creative & artistic areas; etc. (Box 2386, Winnipeg, Manitoba, Canada R3C 4A6) Price: US$9.95, shipping $1.50, air mail 3.50.

**NATIONAL SPACE**

Gabriel Valdés, *Por la libertad* (Santiago: CESOC, 1986) 392pp. "En este libro se señalan hitos de un camino. Con fe en un ideal de sociedad
y de partido. No puede ser de otra manera porque la vida y la Patria tienen sentido sólo cuando los derechos humanos básicos y las libertades esenciales existen para todos, incluyendo por cierto a los que no piensan comon uno. Lo que se ha pretendido reflejar es la angustia de comprobar un quiebre tan hondo en nuestro curso histórico, junto a la percepción de que el desenlace será trágico si no hay pronto cambios fundamentales. Nunca antes en su historia, Chile había sido sometido a una presión tan integral de cambio cultural como el que ha sufrido en estos años. No creo exagerado sostener que la dictadura, más que erradicar el comunismo - como fue su propósito declarado el 11 septiembre de 1973 y que hasta la fecha no consigue - ha tratado de imponer una concepción de vida y una estructura de sociedad elitista que ha intentado eliminar la esencia ética de la vida social."

(José Miguel de la Barra 508, of.1, Santiago, Chile).

...
death, developments under Luis Cabral, the coup against him and his re-
placement by 'Nino' Vieira are examined. The successes and failures of
Guinea-Bissau's struggle have significant implications for all those who
aspire to a fundamental restructuring of their societies. (23 Floral
Street, London WC2E 9DS, UK).

. Jean-Pierre Gern et Philippe Simon, La politique de l'emploi comme
base d'une stratégie de développement: Réflexions inspirées par l'expé-
rience du Cameroun, 18pp; Côte d'Ivoire: Développement et crise, 29pp.
(Centre de recherche sur le développement, Université de Neuchâtel,

. Ndjoko Mupolo-Nku, Le développement économique du Zaïre: Le rôle du
crédit 'Perspectives et stratégies', (1985) 260pp; Fonctionnement et
développement de l'économie zairoise, (1984) 24pp (Université de Neu-
châtel, Suisse).

REGIONAL SPACE

. Klaus Gottstein (ed.), Islamic Cultural Identity and Scientific-
Technological Development (Nomos, 1986) 178pp. May Islam be seen as a
model for a view of life and society in which the unity of ideas and
political goals which we have lost will be reinstalled in a new way? In
this volume Islamic and European scientists, engineers, sociologists and
"Orientalists" deal with the relation of Islam to science and technolo-
y. A Soviet view of early Islam as a society with socialist traits, and
of colonialism as an intermediary stage between traditional society and
revolutionary liberation movement is given. The high standard of Islamic
science in the Middle Ages is described, and the decline in the Scholas-
tic centuries. With an extensive bibliography. (Postfach 610, 7570
Baden-Baden, FRG).

. B.W. Andrzejewski, S. Pilaszewicz and W. Tyloch (eds), Literatures
in African Languages: Theoretical issues and sample surveys (Cambridge

. Dharam Ghai and Lawrence D. Smith, Agricultural Prices, Policy and
Equity in Sub-Saharan Africa (Boulder: Lynne Rienner Publ.Inc, 1987)
174pp. This book is part of the ongoing research undertaken within the
framework of the World Employment Programme of the International Labour
Office (ILO). The rural component of the ILO research includes studies
on poverty, alternative agrarian systems, access to food, women workers,
organizations of the rural poor, participation, migration, and labor
markets. The book analyzes the agricultural crisis in Africa with a view
to drawing policy conclusions. Thus, Part I deals with the nature, di-
mensions, and causes of agricultural problems. The second part explores
in some depth the trends, determinants, and equity consequences of real
agricultural prices in the 1970s and early 1980s in sub-Saharan Africa.
This part may be considered the main contribution of the book to the
ongoing debate on the economic crisis in Africa. (948 North Street,
Boulder, Colorado 80302, USA).

. Dharam Ghai, Successes and Failures in Growth in Sub-Saharan


Juan Somavia, Cooperación política regional para la democracia (Santiago: ILET, 1986) 230pp. El reencuentro con la democracia en la mayorfa de los países latinoamericanos y, en particular, en Sudamérica, ha colocado un tema prácticamente inédito en la agenda de la política exterior de estos países: la cooperación política regional. ¿Qué podemos hacer juntos los latinoamericanos, a nivel gubernamental y no gubernamental, para reforzar la democracia? Con esta pregunta como telón de fondo, el Instituto Latinoamericano de Estudios Transnacionales, ILET, organizó el Seminario "Cooperación Política Regional para la Democracia". El encuentro, realizado en Montevideo, se concentró en tres ejes temáticos claves: el tratamiento político de la deuda externa; la visión regional sobre seguridad, paz y desarme; y las iniciativas de concertación y coordinación regional. Este libro concentra los textos presentados al seminario, en cuyo debate se proyectaron los temas que hoy constituyen la agenda principal de la política exterior de América Latina.


Enzo Faletto y Gonzalo Martner (coords.), Repensar el futuro: Estilos de desarrollo (Caracas: Editorial Nueva Sociedad, 1986) 126pp. Los textos de este libro ponen en primer plano el interés por el estilo de desarrollo y por el largo plazo, en un contexto continental caracterizado por la crisis económica y social de los años ochenta, ofreciendo nuevas propuestas de transformación en el horizonte del año 2000.
Gonzalo Martner (coord.), América Latina hacia el 2000: Opciones y estrategias (Caracas: Editorial Nueva Sociedad, 1986) 271pp. Hacer un registro minucioso de la situación actual, elaborar un análisis completo de los problemas y potencialidades del continente y diseñar con realismo y visión el futuro, es el objeto de este libro. El análisis abarca los problemas demográficos y ecológicos, sociales y políticos, económicos, tecnológicos y culturales de América Latina, con miras a un desarrollo más autónomo, más equitativo y más participativo.


Andrew Maguire and Janet Welsh Brown (eds), Bordering on Trouble: Resources & Politics in Latin America (Washington: World Resources Institute, 1986) 448pp. Political turmoil, food shortages, illegal migration: stories from Latin America are continually in the headlines, and the news they contain is usually bad. But many of these problems, say the authors and editors of this book, can be traced back to poor resource management. Governments, corporations, and citizens alike are misusing labor, natural resources, and investment capital. And, in most cases, current US policy only encourages the chaos. Bordering on Trouble focuses on specific problems - Brobdingnagian hydropower projects, Mexico City swelling to the breaking point, fragile island ecosystems overwhelmed by pollution - to capture the drama now unfolding in Latin America and to offer step-by-step solutions. (1735 New York Avenue, NW, Washington, DC 20006, USA).

Judith Wedderburn (ed), A Caribbean Reader on Development (Kingston: Friedrich Ebert Stiftung, 1986) 217pp. This collection of essays is a contribution to the Caribbean development process, a process for which both dialogue and debate are essential. For this reason, it sought to reflect a wide variety of the opinions and experiences of eminent Caribbean personalities, in both the academic as well as the political arena. Discussion and analysis of issues raised in these essays is meant to assist in the process of providing a better understanding of the socio-economic characteristics of Caribbean society. (POB 735, Kingston 8, Jamaica).

PERIODICALS
(The addresses of the 65 periodicals mentioned below appear, in alphabetical order, at the end of this section)

Paix * Peace: La Revue internationale des sciences sociales consacre son N°110 a 'violence et securite collectives' avec des articles, notamment, de Georges Balandier, Istvan Kende et Peter Anyang'Nyong'o. In Peace News for Nonviolent Revolution (N°2287), a member of the Dorset Peace Council (UK) describes 'an experiment in peace working', showing how this group maintains an independent peace network with a paid worker.

Women * Mujeres: Lokayan Bulletin (4/6) is almost entirely devoted to the 'women movement' and discusses, among others, 'the emergence of autonomous women's groups' and the 'impact of autonomous women's organisations' (by Vibhuti Patel). Women's world (N°13) considers 'meat and misogyny: why animal rights is a feminist issue' and 'the politics of population control in Namibia'. Women in action (N°6, December 86) features 'what's happening in the women's movement'.

Ediciones de las mujeres (no 6): 'Mujeres campesinas, algunas experiencias en Chile, Ecuador, Peru'. En Mujeres (No 3, March), 'Que es el machismo?'. La Vecina, une fotonovela diferente (N°3, Octubre 86), presenta 'cambiando la vida'. Por su decimo aniversario, Homines dedica un tomo extraordinario a 'mujeres puertorriqueñas, protagonistas en el Caribe (Vol 10, N°2, Agosto 86-Febrero 87) con secciones sobre la mujer en la economia; hostigamiento sexual, maltrato, salud mental; la migracion y la mujer; y prensa y medios de comunicacion.

Youth: Cepal Review (N°29) offers a wealth of studies on Latin American youth with several country papers and 'Youth as a social movement in Latin America' by Enzo Faletto.

People, work, participation: In Alternatives (Vol XII, N°1), a thought-provoking paper by Gustavo Esteva, 'Regenerating people's space' based on the praxis of the author in Mexico. Asia Labour Monitor (Vol 3, N°4) features an interview with Augusto Sanchez, Minister of Labour and Employment in Cory Aquino's government, entitled 'Ministerial balancing act'. Participation and Needs Newsletter (N°3) publishes 'Grassroots dynamics and directed development: the case of Tanzania' by Harja-Liisa Swantz. In Socialist Affairs (N°4/86), Bülent Ecevit, Turkey's former democratic Prime Minister writes on 'Migrant workers: the new pioneers.'

En Socialismo y Participacion (N°36), 'Gobierno local y participacion vecinal: el caso de Lima metropolitana' por Luis Chirinos.

Futuribles (N°107) évoque 'le retour des misérables: la société duale en question', et Alternatives wallonnes, le journal de l'autogestion et de la nouvelle coopération (N°47-48) offre un dossier sur 'cercles de qualité, cercles coopératifs: quelle participation, pour quelle finalité?'.


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Third system: Transnational Associations (N°6, 1986) presents the 'Latin American associations'. Turning Point Newsletter (March) provides its usual and highly useful bibliographic notes on, among others, peace and security; habitat; health; new economics; food, farming and the environment; communication; and money and finance.

Cultures: The Bulletin of the Third World Forum (N°7) is devoted, in its new and convenient presentation, to the cultural dimension of development in Africa, with, among others, Samir Amin's 'Development and the cultural issue: reflections on arabo-Islamic thought'. InterCulture (N°93) deals with the 'promotion of indigenous cultures' in India and Africa (également disponible en français). In Alternatives (Vol XII, N°1), Ashis Nandy offers 'Cultural frames for social transformation: a credo' and Asian Action examines 'Cultural renewal in India'. Dans le Bulletin CRIDEV (N°64, février), 'L'Islam au Proche-Orient'.

Winay Marka (N°2), referiéndose al aniversario del 'descubrimiento', dice 'no a las celebraciones colonialis tas'.

Religions: 'Religions et sexualité' dans Famille et développement (N°43-44). En Chamiza (Febrero), 'El auge de las sectas'.

Appropriate technologies: AT 80 (Vol 6, N°2) introduces 'bioregionalism - new way of life with the earth'. Appropriate technology (Vol 13, N°4) is devoted to shelter. In the Newsletter of the International Center of Methodology for Future and Development Studies, 'Artificial intelligence and innovation in science'.

Health: Eleven aspects of traditional health care in Ancient Science of Life (Vol VI, N°2). Health for the millions (Vol XII, N°5-6), debates 'communicating for development' and India's 'new drug policy'. Share International (Vol 6, N°1) is largely devoted to health. Dans Sadec Lettre (N°15), 'Les médecines parallèles: tout autre chose ou presque la même chose que les autres?'.

Alimentation: Le Courrier ACP (N°101) présente un dossier sur racines et tubercules tandis que La Lettre de Solagral (N°56) pose 'dix questions clés sur la nutrition'.

Environment: Seminar (N°330) relates a 'symposium on the dangers of unthinking development: the politics of ecology'. In Ecoforum (Vol 11, N°6), Ravi Sharma examines 'Environment and people's subsistence, Indian environmental movements show a way'.

Habitat: Habitat International (Vol 10, N°3) includes a wide range of papers dealing with structural approaches to three main concerns: urban development; housing, especially for the poor; and urban environment.

Education: La formacion de los educadores y la experiencia en investigación-acción participativa son abordados en el Boletín informativo del Centro Laubach de educación popular basica de adultos (Año XVI, N°7). Social Change (Vol 16, N°2-3) offers several articles on education, including 'Do schools make a difference in India?' and 'social disadvantage, education and development'. The Journal of Abstracts in International Education (Vol 15, N°1) offers articles on 'persistent issues in bilingual education' and 'Preparing children for independent action' by Abebe Bekele.
Comunicación: Materiales para la comunicación popular (N°8) ofrece papeles sobre 'capacitación popular en Bolivia', 'educar en los derechos humanos' y 'una escuela democrática y popular'.

World economy: 'Development, how many disasters in your name - 'directions' for use and/or misuse of the only world we have' in IDOC internazionale (Vol XVII, N°5). In Razvoj Development International, Jan Tinbergen 'Actual and optimal redistribution of world income' and Hans Singer 'Import substitution revisited in a darkening external environment'. In World Development (Vol 15, N°2) 'The effects of IMF programmes in the Third World: debate and evidence from Latin America' by M. Pastor jr. Multinational Monitor (February) includes an interview with Victor Reuther, who with his brothers Walter and Roy, did so much to transform the US labor movement, 'Paying dues for half a century'. In the Sri Lanka People's Bank Economic Review (Vol 12, N°7) a special report on 'sugar, production, consumption and trade'. Mainstream, in its Nos 26 and 27, publishes Arjun Sengupta's 'Functioning of International Monetary System'. In Development Policy Review, Frank Long analyzes 'New exports of the Caribbean in the international economy.

Cono Sur (Vol VI, N°1) ofrece 'Las relaciones Mexico-Estados Unidos' por Luis Maira and 'Política de Estados Unidos hacia la inversión extranjera' por Sergio Bitar.

Places: Papua New Guinea is the topic of One Sky Report (January). East Timor that of IDOC internazionale (Vol 18, N°87/1). World Development (Vol 15, N°1) discusses 'Cuba's socialist economy towards the 90's' with, among others, Claes Brundenius' 'Development and prospects of capital goods production in revolutionary Cuba'. Seminar (N°329) is on 'India 1986, a symposium on the year that was' with, i.a. Rajni Kothari's 'Whose India?'. Andean Focus (Vol IV, N°1) deals with 'Peru: Hunger, poverty and economic crisis.

Le Pacifique Sud est le thème du Bulletin CRIDEV (N°65) et 'La Belgique militaire' celui de ITECO, Peuples & Libérations.

En Afers internacionals (N°9), 'Chile: burocracia militar, oposición política y transición democrática' por Javier Martínez Peinado. En Estudios de Economía (Vol VI, N°3), 'Estudios de economía africana'.

Bibliography: New Options (Issue N°36) presents 'ten best movement magazines?'. Le Bibliotin du CeDIDeLP (N°8) offre une masse de références sur grands thèmes et grandes régions du globe.
Boletín Cilkatun. 'Cilkatun' viene del mapuche ('cilka', todo aquello escrito; 'tun', yo mismo trato de hacer). Este es un boletín para bibliotecarios populares publicado por el Centro Canelo de Nos (CEAAL, cf. Dossier 57/58, p.96).

**ADRESSES/ADRESSES/DIRECCIONES:**

- Afers Internationals, C/DOB, Llibria 125, 1º-1A, 08037, Barcelona, España
- Alternatives, 29 Rajpur Rd, Delhi 110054, India / 777 United Nations Plaza, New York
- Alternatives wallonnes, Av. Général Michel 18, 6000 Charleroi, Belgique
- Ancient Science of Life, 366 Trichy Rd, Coimbatore 641 018, TN, India
- Andean Focus, 198 Broadway, Room 302, New York, NY 10038, USA
- Appropriate Technology, 9 King Str., Covent Garden, London WC2 E8H, UK
- Asia Labour Monitor, 444 Nathan Road, B-B, Kowloon, Hongkong
- Asian Action, CPO Box 2930, Bangkok 10501, Thailand
- A.T. 80, ACE5 Foundation, N°12, 11th Avenue, Murphy, Cubao, Quezon City, Philippines
- Bibliotin du Cedidelp, 14 rue de Nanteuil, 75015 Paris, France
- Boletín Cilkatun, CEAAL, Casilla 6257, Santiago 22, Chile
- Boletín Informativo del Centro Lauterbach, Apartado A. 2561, Medellín, Colombia
- Bulletin CRIDEV, 41 avenue Janvier, 35000 Rennes, France
- Bulletin of the Third World Forum, BP 3501, Dakar, Senegal
- CEPAL Review, Casilla 179 D, Santiago, Chile
- Chamiza, CEDEQ, Casilla 906-A, Quito, Ecuador
- Cono Sur, FLACSO, Casilla 3213, Correo Central, Santiago, Chile
- Le Courrier ACP, 200 rue de la Loi, 1049 Bruxelles, Belgique
- Development Policy Review, ODI, Regent's College, Regent's Park, London NW1 4NS, UK
- Ecoforum, POB 72 461, Nairobi, Kenya
- Economic Review, Sir Chittampalam A. Cardinar Mawatha, Colombo 2, Sri Lanka
- Ediciones de la mujer, cf. ISIS
- Estudos de Economia, Rua do Quelhas 6, 1200 Lisboa, Portugal
- Famille et développement, BP 3907, Lomé, Togo
- Futuribles, 55 rue de Varenne, 75341 Paris Cedex 07, France
- Habitat International, 15 The Mount Square, London NW3 6SX, UK
- Health for the Millions, WHAI, 40 institutional Area, New Delhi 110 016, India
- Homines, Apartado 1293, Hato Rey 00919, Puerto Rico
- IDOC, Via S.M. dell'Anima 30, 00186 Roma, Italia
- ITECO, 31 rue du Boulet, 1000 Bruxelles, Belgique
- Interculture, Centre Monchanin, 4917 rue St Urbain, Montréal, Québec H2T 2W1, Canada
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is published every other month by the International Foundation for Development Alternatives

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ISSN 0254-3036